

# MISSIONS



MISSIONARY ROBERT Y. RUSSELL, WIFE AND BABY

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HARK! THE HERALD ANGELS SING,  
"GLORY TO THE NEW-BORN KING;

### Preparing for Peace

THE heralds of the Son of God sang, "Glory to God in the highest and on earth peace, good will towards men." At that moment history tells us that all nations were at peace.

Throughout these twenty centuries, through all the wars of conquest and hate, that heavenly song has rung out as the hope of mankind. God has in His mind, we believe, the consummation of a world-wide peace. When or where we know not yet. The cause of truth and justice may compel its servants to obey the word of their Master, "I come not to send peace but a sword." Wars for the right are not over yet. Wars of greed, race hatred and false patriotism may be waged in future again and again. But God's Kingdom is coming, His Kingdom of Peace. In spite of disheartening checks, of cynicism and opposition, the Christian's privilege is to stand for the ideal and to work for it—work for it in the way that the heavenly choir points out, through good will. Let us respect the peoples of other races, enter with sympathy into their hopes; let us try to discover the better and not the worse in men; let us love our neighbors as ourselves. And we shall do our part in preparing the world for that lasting peace which is the crowning virtue and happiness of all people.

—William Lawrence, *The Church and the Ideal.*



"PEACE ON EARTH, AND MERCY MILD,  
GOD AND SINNERS RECONCILED."



THE FUKAGAWA "LOVE LIGHT KINDERGARTEN," TOKYO. HAPPY GRADUATES WITH THEIR DIPLOMAS  
Could there be a more interesting work. Tokyo has two kindergartens, besides the day nursery, and Garden of Love Kindergarten at the Misaki Tabernacle. The Woman's Foreign Mission Society is giving special attention to the little children in Japan



# MISSIONS

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NUMBER 11

## "Merry Christmas!"



MISSIONS brings once more its Christmas greeting to its many thousands of readers. Last year we were rejoicing with great joy over the Armistice and the end of the fighting in the field. Peace had a new significance, and hearts gave gratitude to the Prince of Peace, whose coming was heralded by "Peace on earth," and whose Kingdom, when it is finally established in all the earth, will mean universal peace and righteousness and brotherhood.

This Christmas we direct thought especially to The World's Children, their condition and needs, and the relation of Christian Missions to them. Articles and illustrations will be found attractive and inspiring, and lead to a new concern for child welfare in all lands. Mrs. Mason's story increases in interest, and we shall wait expectantly for the concluding chapters in January issue. That issue, by the way, will be a Special on Medical Missions, and will appear in the new form referred to on the Publishers' Page. Of one thing the Editor will be profoundly glad, that under the new business arrangement with the Publication Society, he will be relieved of the anxiety concerning the delivery of paper, the delays of mailing companies, and other like matters that have for months made life a burden. We shall hope to come out on time to the dot, and gladden all our subscribers by the smiling face which MISSIONS will wear each month.

Do not miss the article on "The Hut at the End of the Trail," finely illustrated by the author, Coe Hayne; nor what is said about the plans for the Jubilee Year; nor any of the other matters of importance that will meet you on the unfolding pages.

Above all, do not let Christian Enlistment Week pass in your church without a real Enlistment for larger and more zealous and devoted service. December 7-14 ought to be a Great Week for us — a rich preparation for a blessed Christmas.

January issue will give special attention to Medical Missions and their influence in missionary fields, home and foreign.



KINDERGARTEN PLAY, UNION GIRLS' HIGH SCHOOL, HANGCHOW, CHINA

## The World's Children and Missions

*A GLANCE AT THE ENVIRONMENT, INFANCY, PLAY, STUDY, WORK, WORSHIP AND NEEDS OF CHILDHOOD*

BY THE EDITOR

**H**OW do the world's children fare; how are they nurtured; how do they play; how are they taught; what chance have they for a happy life, a well developed body, a trained mind, and a religiously cultured soul? What are the main differences in condition and environment between the children in Christian and non-Christian lands? What is Christianity doing for the welfare of the children of the world? These are some of the questions with which we may well be concerned, if we have thought at all for the future of the nations and the incoming of the kingdom of God. In the space allotted we can only glance at various groups of the world's children, and indicate some of the work that is being done for them through the missionary agencies at home and abroad. For many of the facts that follow concerning the children of foreign lands we are indebted to the

valuable little book by Mary Schaffler Labaree, entitled "The Child in the Midst," published in 1914 by the Central Committee on the United Study of Foreign Missions, of which Mrs. Henry W. Peabody was chairman. If the women of America would carefully read this book, the women of Asia and Africa, and the children, too, would reap the benefit. Include the children of Europe and our own continent, and study can only convince the Christian that there remains a vast deal to be done to make a happy and safe and well-trained childhood possible for the world's children.

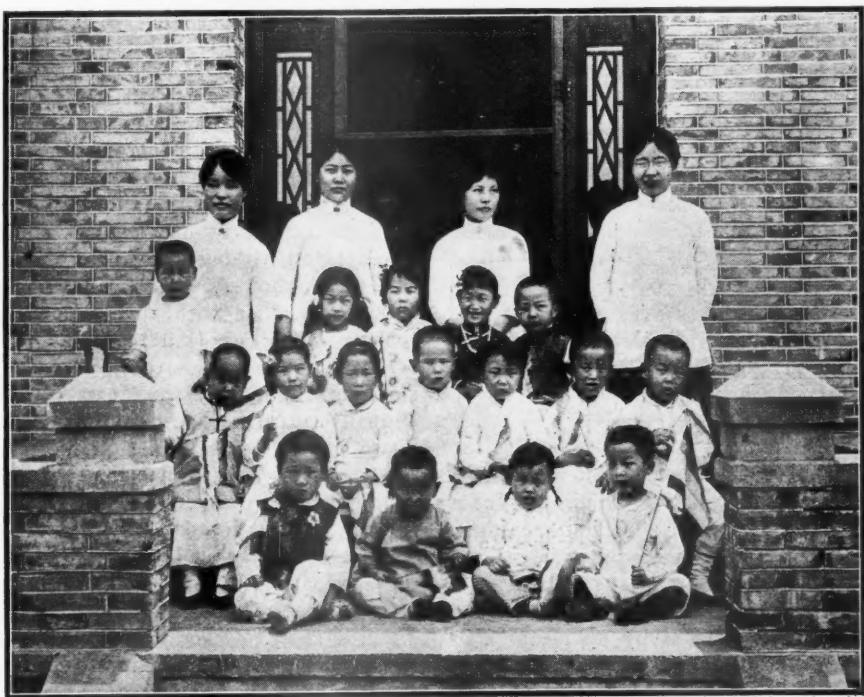
### THE CHILD IN HELPLESS INFANCY

What do the world's children most need in the helpless days of infancy? Educated motherhood—a need in every land, our own as well as others. This would mean that the little ones should be properly cared for, kept clean, rightly fed,

taught and trained. For want of such motherhood millions of babies die in infancy. The needs of childhood are much the same the world around, but they are not everywhere equally met. Indeed, there is scarcely a land outside the pale of Christian civilization where the new-born infant is not surrounded by absurd, painful, distressing and often fatal ceremonies because of superstitions that may not be ignored, the "Evil Eye" that must be averted, or ceremonies that are sacred because of custom. Superstitions frighten and curse the poor mother before childbirth, and haunt and harm the child from the cradle to the grave. If only to bring light and peace and comfort to the mothers, and life, liberty and the inherent right of happiness to the child, Christianity has a mission that might well inspire its fortunate possessors to ceaseless effort.

In every land there is a vast work to be done before the right conditions can be secured for motherhood and childhood. Frances Hodgson Burnett spoke weighty words when she said: "One generation, one entire generation of all the world of

children *understood* as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium." Christians must not rest until it will no longer be possible to make Chinese women believe that if they die before the child is born they will go to the lowest hell reserved for the worst criminals; or the Mohammedan mother believe that if a visitor praises the baby or wears black it will cast the Evil Eye on the child; or the African mother believe that the evil spirit possessed her baby, when bananas and mushrooms were responsible for its desperate condition. Christianity must teach many peoples that the life of the girl baby is as precious as that of the boy; that twins have a right to live and need not die in order to prevent misfortune falling on the family or tribe. The world's children have a right to good fathers and mothers, a good home environment, good schooling, and a good time. The majority of them have anything but these rights today. The figures of child mortality tell a sad story. Here are some of them: More than one half of the whole



HANGCHOW KINDERGARTEN AND FOUR TRAINING PUPILS



THE SMALLEST GIRLS AT SATRIBAR, GAUHATI, ASSAM  
 "Thank you for giving us Merry Christmas"

number of Chinese children die before they are two years old, according to Arthur H. Smith. In Syria the infant mortality is 75%, in Persia 85%, while in London it is 90%, in New York 105% of deaths per 1,000 births.

One of the tasks performed by missionary women in particular has been the instruction of the foreign mothers in the proper care of their children. The Chinese mother who wraps her baby in a tiny wadded jacket, then another and another, saying perhaps, "It is five jackets cold today," learns something from the missionary. So very likely does the foreign mother in New York whose little girl, when told to take off her jacket, began to cry and said, "Oh, you mustn't do that, I'm sewed up for the winter." The mothers of the world's children sadly need training in hygiene and dietetics, and not only in non-Christian lands.

#### THE CHILD AT PLAY

When a young teacher just home from India was asked what the children of India most need, she said, "Childhood itself. They are little old men and women, and need to learn what it means to be happy, care-free children, to play and have good times." This need is by no means confined to India, or Africa, or any foreign land. Thousands on thousands of boys and girls in our own country are being

deprived of real and happy childhood. Child labor is as much a disgrace to America as to Japan — nay, far more, for we profess to have a higher morality and more developed conscience in such matters. The Christian people must deal more seriously with this matter, and arouse a public conscience that shall shame the backward states into the passage of preventive laws that shall secure to childhood its rights of play and education. We have made a decided advance in the study of childhood, the place of play in the child life, the social and moral influences of it, and the need of organized effort to secure freedom and opportunity for the children who are now without it.

We know how American children play, and are familiar with their games and sports. Do other children play also? Well, Japan is called the "paradise of children," and there the Feast of Dolls annually turns the home into a big playhouse for the girls, while the Feast of Flags is the boys' day. The Japanese government, quick to follow western nations, has adopted the Playground Movement idea, while in the kindergartens the missionaries have been filling the lives of the little ones with gladness, as our pictures show. Other ancient lands are awakening to systematic efforts for recreation.

As for the games, we find some that are



well-nigh universal, such as kites, tops, marbles, "hop-scotch," tag, hide-and-seek, and so on. These are similar whether played by Lao children or European immigrants on an American street. Dolls find place wherever children are, and girls are not the only ones to play with them. It is true, nevertheless, that the children of few lands play with the abandon and delight of our own. In India it is a task to teach the children to love play, and the Chinese children especially have to be educated in this respect. Christian missions have done much wherever they have gone to rescue for childhood its rights, but there is needed a great, united effort to secure for the world's children their rightful heritage of play and health and happiness. It is the parents' duty to support the child, not the child's duty to support the parents. Christianity must see to it that this truth is taught and enforced in all lands. Christian nations have innocent child blood on their hands, and we must remove the stains and set an example to non-Christian peoples who are watching us and following our example. Child labor in China, Japan, Turkey, Persia, Africa, fills chapters of horror and shame and suffering indescribable. But we must look nearer home before we condemn other peoples too severely. The world's children bring an indictment against civilization that should go no longer unheeded in this new day of what we call a new order. We must see to it that the masses of little children who live in hopeless slavery are set free, and that the orphans and defectives are cared for.

#### THE CHILD AT SCHOOL

It is when we come to the world's children at school that we see how much the missionaries have done to make a real education possible, especially for the girls in non-Christian lands. While it is true that Japan now has a public school system and compulsory education more extensive and complete than our own, and that China and India are paying the greatest attention to this matter of education, it is also true that education was introduced by the missionaries, and that the value of the missionary kindergartens, schools

and colleges, is fully recognized by governments and peoples alike. Moral and religious training are not provided for in the state schools, and the officials have seen that education without such training is a dangerous thing. Then, the very poor cannot keep their children in school, and at the kindergarten age—the impressionable age for the Christian teacher—there is great need of our free schools. Through them the gratitude of the parents is awakened and their hearts are reached. The Indian government prizes the mission schools so highly that it makes them grants-in-aid and takes them under its



OUR FIRST PICTURE, MOULMEIN, BURMA

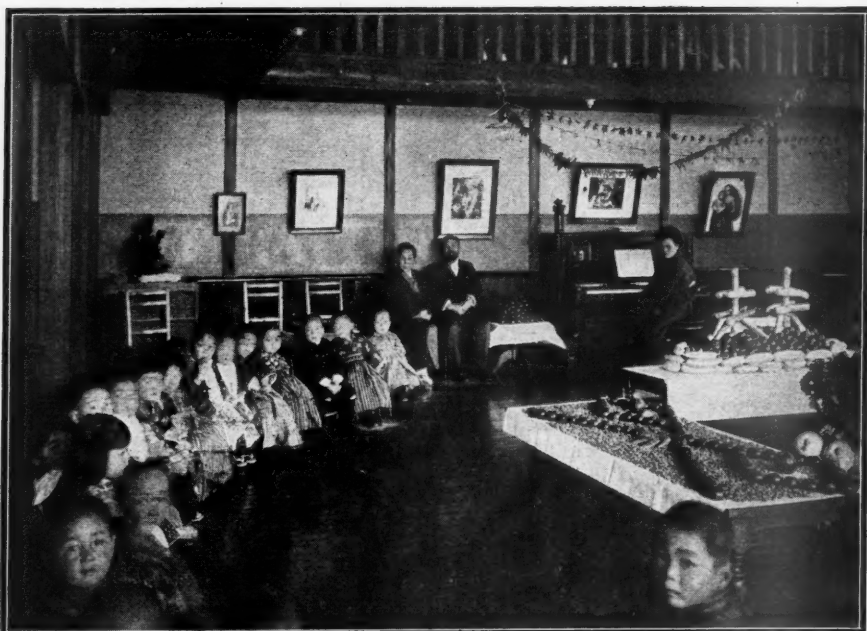
The youngsters think the camera is great sport, and they pose well

direction. The world's children owe a vast debt to the mission schools, which have not only opened the path to education but have led the pupils to know Him who is the Way, the Truth, and the Life.

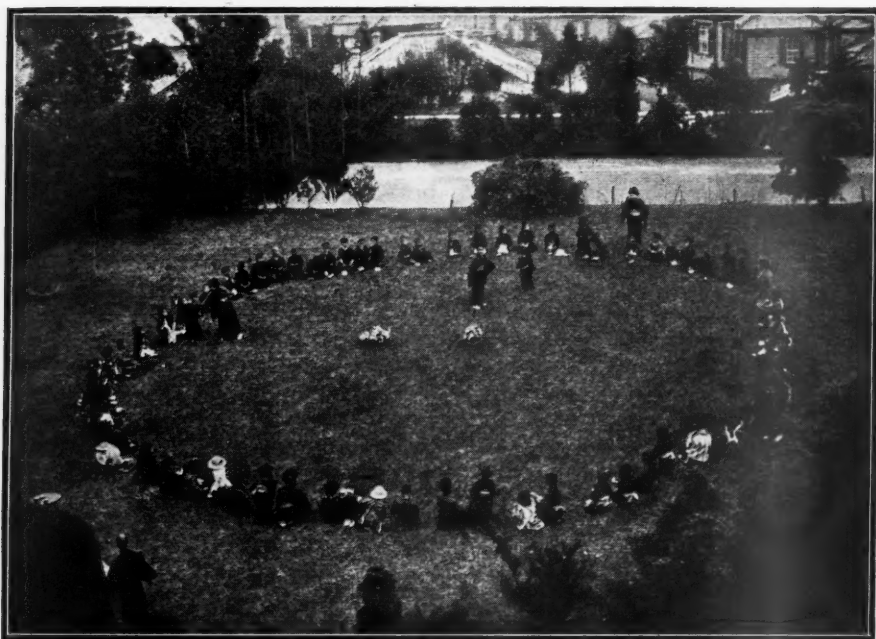
#### THE WORLD'S CHILDREN AND WORSHIP

Some form of worship is found among all the world's children, but what diverse





Zenring Kindergarten — Thanksgiving Offering — The children love to bring their gifts for others — The Pastor and his wife are in the rear center — The camera is an object of interest to all



Zenring Kindergarten — The Outdoor Games which the children enter into with zest and genuine appreciation — This is a new life to them

forms! When we contrast the worship which the Bible teaches, and which blesses Christian childhood, with the worship taught by the heathen religions, we see anew the urgent need of giving Christianity to all the world's children. We must teach the worship of God to the Thibetan children, who three times a day repeat their six-syllable prayer as a panacea for all evils, or whirl their prayer cylinders to

Chinese and Japanese children should learn the difference between ancestral worship and the worship of God. So, go through the world where the Bible has not shed its light, and you see no more tragic spectacle than the way in which helpless childhood has been tortured by fears and despoiled of happiness by the false systems of worship imposed upon it.

Jesus said, "Suffer the little children to



A BANTU (AFRICAN) BABY — MONARCH OF ALL HE SURVEYS,  
JUST LIKE AMERICAN BABY

obtain merit. The children of India should know something better than the sacrifice of animals to appease angry demons. The Mohammedan children, bound by rigid rules to pray five times a day and observe all the prescribed ablutions and obeisances, must be taught the heart worship above all rules. The African children must be taught a worship higher than that of a father's skull, and to pray to God the Father, and not to idols. The

come unto me, and forbid them not, for of such is the kingdom of heaven." But, as Dr. Zwemer says, "Children are scarcely mentioned in the Koran; of such is *not* the kingdom of Islam." Think of a world without Christmas, with its wonderful story and its gladness, and you may realize something of what the children lack in the lands that have not known Christianity and its message of love. God speed the day when it shall no



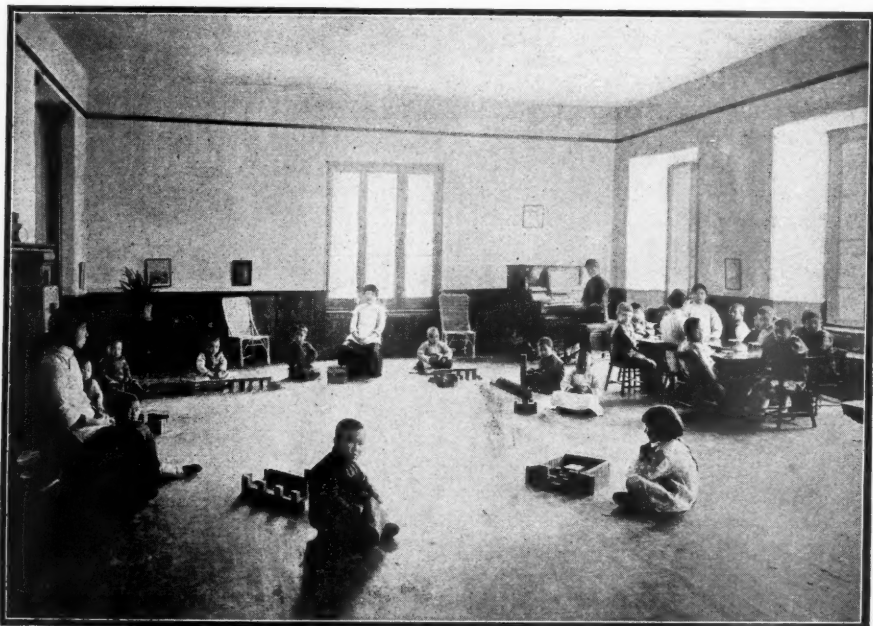
HOW THE HANGCHOW KINDERGARTNERS SHOOT THE CHUTE

longer be true that fear, dread and horror are inseparably associated with the idea of worship in the minds of millions of children.

**WHAT OF AMERICAN CHILDREN?**

We have seen something of the conditions and needs of the children of foreign lands. The conditions of child labor in

our own country have long engaged the attention of philanthropists and students of social science, and vigorous efforts have been made to secure improved laws in many states where children of tender age have been employed in factories and wholly unsuitable work. Much improvement has been made, but much remains for the pub-



THE LARGE ROOM IN THE NEW KINDERGARTEN AT HANGCHOW UNION GIRLS' HIGH SCHOOL

lic influence which the Christian churches must arouse to accomplish before American children shall have a fair chance, all of them, for right development and enjoyment. So long as there are over two million children workers between ten and fifteen years of age, there are far too many, even if it be true that the larger proportion of this labor is on the farms, where it may do good and not injury. Continuous toil for long hours under improper conditions is the worst evil of child labor, and a goodly number of states have re-

they indicate a missionary program which, if extended into world proportions, would mean the uplifting of the world's children into a new life of hope and happiness. In the first place, see what the Christian missionary women are doing to teach the mothers of India, China, Japan, Africa, and European and South American countries as well, concerning the sacredness of motherhood, the prenatal influences, and the care of their children. See what new hope there is for the mothers in the coming of the medical missionaries, the hospitals,



CHILDREN AT PLAY, NOWGONG, ASSAM

duced the hours and extended the age limit. Boys ought not to work before 15, girls before 17, while 16 and 18 would be still better as a uniform standard. The southern states have had a moral awakening on this subject, from which the children will derive much benefit in years to come. People are learning that child labor does not pay. That helps greatly the religious and moral arguments, which often go by the board when the economical is against them. In the readjustments that are taking place, Christians should see to it that childhood has more serious consideration than it has had in the past.

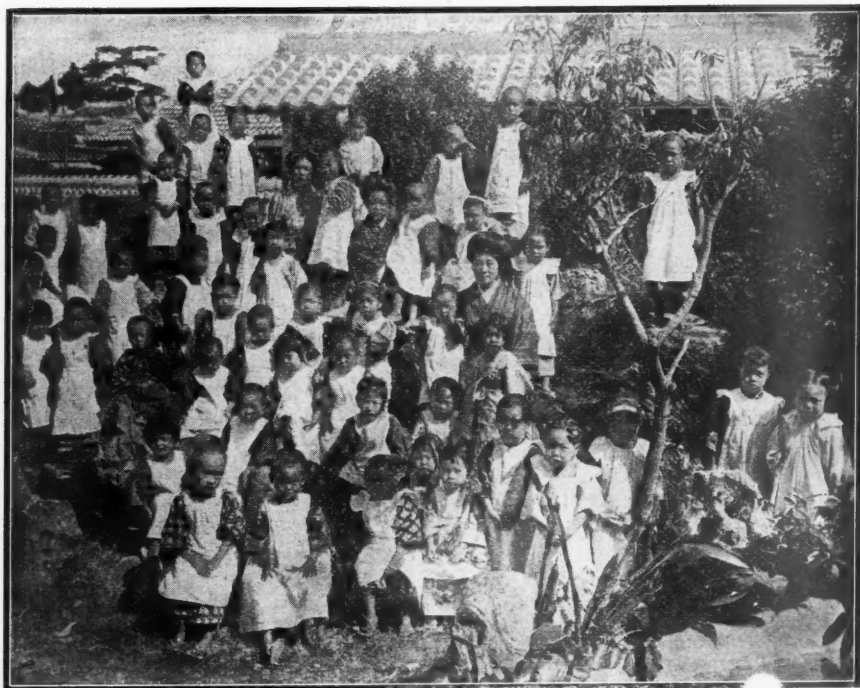
**WHAT ARE CHRISTIANS DOING FOR THE  
WORLD'S CHILDREN?**

Only general answers can be given, but

the trained nurses, and those helps which we know so well, but which were utterly lacking in the non-Christian lands before the missionary's entrance. All this has a direct bearing upon the beginnings of the child life.

Then take the establishment of Christian homes, with the wholly different idea of the place of the children and their rights. Study the home conditions of the different lands and you will understand what Christianity means there. One says of the homes in China that the mass of the people live in hovels, the family occupying one room, shared with pigs and chickens; damp, dark, unventilated and unclean. Well, there are thousands of homes no better than that in our own country, with the negroes and foreign-speaking people as the inhabitants. In Africa, India,





CHILDREN IN THE NAHA KINDERGARTEN, LIUCHIU ISLAND, JAPAN

Persia, Korea, Japan and other lands there are multitudes of homes where the right kind of childhood is impossible. The missionaries are trying to show what a true home is, and thus are rendering children the greatest possible service.

Next come the kindergartens, of which we have so many fascinating illustrations. This is a work peculiar to Christian missions, and no computation can ever be made of the happiness put into the lives of children all over the world by these schools with their loving teachers. While not under the name of kindergartens, all our missions have schools for the children. In our own home mission work these schools are among our most promising sources of influence, not only upon the little ones but also upon their parents. Read again that testimony of the father in Hammond, Indiana, who had watched his little one, and said of her Christian school, "that is where my children are going."

Of course the kindergartens are the beginning of a school life which the missions



TEACHER AND LITTLE ONES LIFTING THEIR HEARTS TO GOD (HUCHOW KINDERGARTEN)

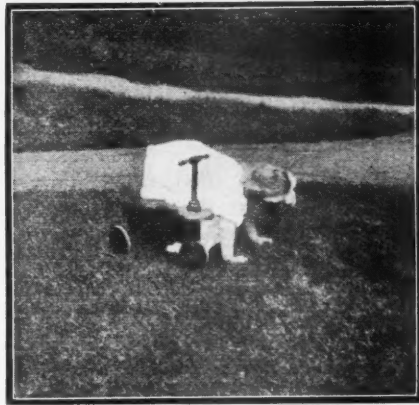




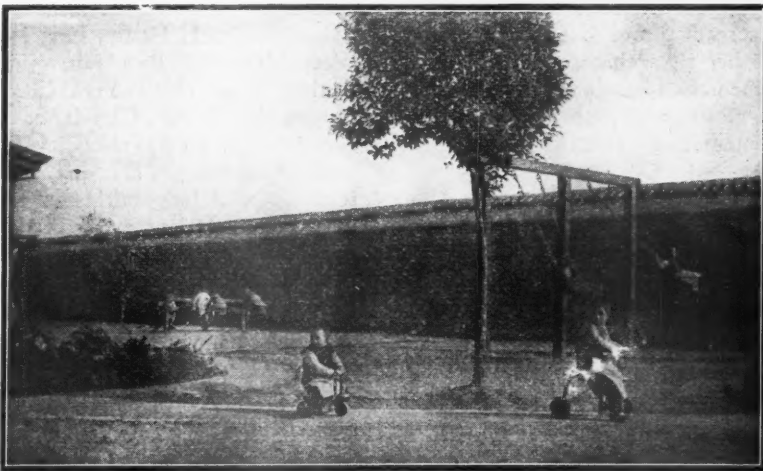
AN AMERICAN MOTHER AND CHILD—THE CHRISTMAS STORY

carry forward, and the children reveal their gratitude in touching ways as they realize from what they have been rescued.

The results of the kindergarten on the lives of its graduates can already be seen. Reports from Japan show that many of them are church members in active service, teachers in Sunday school, mothers in Christian homes, all better because of the early training and happiness. This is a blessed work indeed. There are many stories of Chinese children, won to Christ in early life, who have brought blessing to hundreds. A missionary in India says that probably the children born of Chris-



A CAUTIOUS AMERICAN WAY TO GET OFF



THE 'KIDDIE-CAR' IS IN CHINA AS IN AMERICA, AND THESE KINDERGARTNERS AT HANGCHOW ARE HAVING A GOOD TIME

tian parents in India do not number more than half a million, but upon the thorough and systematic character of the work done among them depends the hope of the future of the church in India. The same thing is true of the children of all lands—in them lies the hope. If they have it not, we must take Christmas and the Christ to them.

#### PRAY FOR THE WORLD'S CHILDREN

What blessings shall we ask for the world's children? That they may grow, as Jesus did, in wisdom and stature and in favor with God and man. In the words of Mrs. Labaree: "Prayer is cheap," some

say, "it costs nothing to say a prayer for missions." *Real* prayer is not cheap—it costs the deepest, strongest thought one can expend; it costs time; it costs the willingness to help to answer one's own prayers in terms of interest and gifts and service. In Christ's name, then, let us pray for the children of the world.

What Christian mother will make it possible that some heart-broken heathen mother may hear the Gospel message, and may find a place of refuge for her sweet, innocent child?

"The Child for Christ" must be the watchword of organized motherhood for the children of the world.



#### YOUNG AMERICANS

THE Christmas story is ever new among the young Americans of the Christian centers and missions. The story is told the children, but its influence is far-reaching; it touches the home life of the family and spreads throughout the community. Yes, farther than this, for already many have gone back to their native land carrying the message with them. Various are the contributing agencies among the children:

DAY NURSERIES are supported at Aiken Institute, Chicago; Brooks House, East Hammond, Indiana; Katherine House, Indiana Harbor, Indiana; Morgan House, Pittsburg, Pennsylvania, Camden Settlement House, New Jersey; and at Ponce, Porto Rico. "The children are very happy. They want to come as soon as they awake in the morning and seldom care to go in the evening to the tiny little rooms they call home. Many a tired, working

mother, as well as the sick and weary, appreciate the care given their little ones."

KINDERGARTENS. Trained kindergartners have been appointed at the following Christian centers: Aiken Institute, Chicago; Brooks House, East Hammond; Dietz Memorial, Brooklyn; Judson Settlement House, New York City; Italian Community Center, Cleveland. At Dietz Memorial in New York City forty-three were registered the first day. Others entered later. A long waiting list is recorded, for accommodations are limited. Among the Russians of Seattle, Washington, and the Italians at Strong Place, New York City, in the clinic of the Baptist Missionary Training School at Raymond Chapel in Chicago, trained kindergartners are at work. Kindergartens in other communities are conducted by the missionaries. In many instances, acquaintance with the English language is the first step necessary when the children enter the kindergarten.

The mother of two little girls who attend the kindergarten and day nursery at the Judson Neighborhood House, New York City, lost her husband, brother and baby in one year. "When I thought God had forsaken me I found you. Only in America are there places like this house. There is nothing like this in Italy," she told the missionary.

DAILY VACATION BIBLE SCHOOLS, held on most of the mission fields, include kindergarten work besides the regular Bible study and industrial work for the older children. Through these schools in the summer, many children enter the Sunday schools, church schools and other activities during the year.

STORY HOURS are held on the streets, in the missions and centers, in the alleys, wherever occasion arises. In San Francisco a fifteen-year-old girl took charge of the story hour while the missionary had her vacation. Through this service has grown the girl's desire to become a missionary.

MANUAL TRAINING, SEWING AND COOKING CLASSES, interesting in themselves, prove doubly worth while, in that opportunity is given for moral and spiritual development. Songs, Bible stories, verses are a definite part of each meeting.

JEWEL BANDS, HERALDS, CRUSADERS AND JUNIOR WORLD-WIDE GUILDS serve

to acquaint the children with the needs of others beside themselves.

BOY SCOUTS, GIRL SCOUTS, CAMP FIRE GIRLS and similar organizations furnish the joys of the out-of-doors. The picnics and outings acquaint the children with the worth while in their community.

#### WHAT THEY TAKE HOME

Two Negro children of New Orleans, Louisiana, could not find any recruits for the mission Sunday school. In order to get the "Brought One" pin, their father was induced to attend. He was so impressed with the school that he next attended the church service and later became a member of the church.

Thus, consciously or unconsciously, the children take home the first English words, the little prayers, songs and Bible verses together with the little gifts they have made for their mothers, the games they have learned, the lessons of cleanliness and obedience, of food preparation and handwork. The principles of Christianity are exemplified in practical helpfulness by taking into the homes the Bible truths, the acquaintance with good literature through the branch libraries in the missions and centers, the physical well-being through the work of the clinics and an active interest in the community. In other words, the boys and girls take Christ and American standards into the homes.

## CHRISTMAS VARIATIONS

CHRISTMAS on mission fields! Is one not prone to think only of donations, toys, candy and clothing; of programs with songs, recitations and dialogs? But there are variations.

#### CAKE AND CANDY MAKING

"Won't you please show us how to bake a nice cake for Christmas? I would love to have one but I don't know how to make it." The missionary planned a cake-making day, which proved a community affair so popular that the women and girls next requested a candy-making day, which was equally successful.

#### A MISSIONARY REMEMBERED

The children of the Italian mission of

Hartford, Connecticut, do not forget their former missionary. Many happy hours were spent in filling a Christmas box to be sent to the Indians of Sunlight Mission. The girls made chains of paper and beads and the boys made wooden toys with movable parts. Scrap-books and cut-up puzzles, saved from Daily Vacation Bible School, were included.

#### PLAYING SANTA CLAUS

The minister and one of the missionaries at one of the Christian centers piled a small sled high with baskets of Christmas goodies and started out in a snowstorm to bring cheer to the needy. They were rewarded by the sunshine it brought into the homes.

## TRUE GIVING

Three young women at the German mission, Cleveland, Ohio, agreed not to exchange presents. Instead they put their money together to buy gifts for the poor. They went to the needy homes and sang Christmas carols.

On the same field, under the most adverse circumstances, a mother is making every effort to have her children amount to something. The missionary had often given a helping hand. Last year this family, with nine children, wanted to be on the giving side: they gave the missionary a happy Christmas. "It was very touching to see how they really succeeded."

In New Haven, Connecticut, the Italian children brought gifts for the poor, to be distributed by the district nurses. The church sent \$1,000 to Italy for the Baptist work there. The tiny tots sent five dollars to the Alaskan Orphanage because they "love May, who sings 'Stand Up for Jesus.'"

## AN EVENING RIDE

The members of the Y. W. C. A. of Americus Institute raised money and purchased hose, handkerchiefs, fruit and candy for twenty-seven unfortunate old people and children of the community. As many as could go on the big farm wagon visited the homes, twenty-two in number, on Christmas eve, distributing these gifts with sweet songs and words of cheer.

## INDIAN FESTIVITIES

*Auberry.* Quail and chicken dinner. Gifts \$19.70. "No matter how poor the Indians are there is always something saved for the Christmas gift to Jesus."

*Sunlight Mission.* Christmas eve supper: boiled mutton, hominy, rolls, coffee, cookies and red apples.

*Crow Indian Mission.* Christmas dinner followed by gifts and pledges. "The gifts amounted to \$60.00 and the pledges for the year, \$130.00."

## PINATAS

*Puebla, Mexico.* "We had two nights of 'pinatas' in connection with our Christmas celebration. Pinatas are earthenware jars filled with hard candy, nuts, oranges, sugar cane, and covered with colored tissue-paper to represent boats, birds and people. They are hung in the air and the guests are blindfolded, given a stick and told to break one of the pinatas. When broken, all scramble to see who can get the most candy and nuts."

## WHITE GIFTS

Not only pinatas featured Christmas in Puebla. White Gifts—gifts of service, substance and self resulted in twenty accepting Christ. Some of them promised to give their lives to definite missionary service. Theirs will be the opportunity to attend the new Baptist Missionary Training School of Mexico.

The gifts at Hartshorn Memorial College were white in that they were free from selfishness. One girl gave five dollars which she had received for Christmas. Another gave the money sent her for gloves. The total gift was \$257.30, which was divided among the Armenians, a French orphan and local needs.

## FELLOWSHIP


*Santa Ana, Central America.* "The great day in the year for the 'creyentes' since the 'saint's days' have been dropped from their calendar is 'La Navidad.' A distance of twelve or fifteen miles on foot means little to Christians who wish to enjoy Christmas with their fellow 'creyentes'" (believers).

*Puebla, Mexico.* "On Christmas day the sermon was followed by the baptism of five of our people in the river near the city. All the church people took their dinners and spent the rest of the day in the country."

## TONY'S LETTER FOR SANTA CLAUS

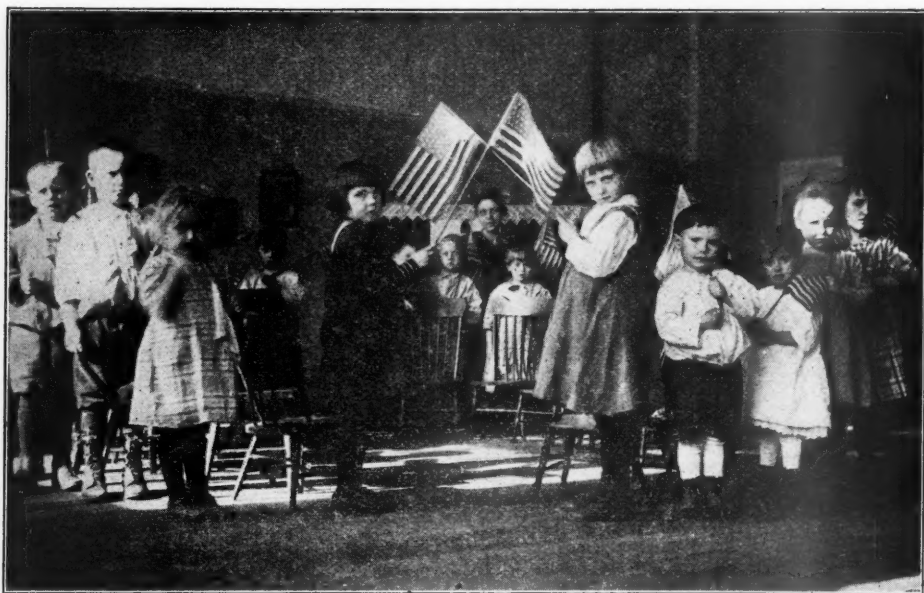
Read the little Italian boy's letter on the next page and do not forget that he does not ask for something for himself alone but remembers all the family, including the Christmas baby

I am a little boy of  
 10 year old and got another  
 brother of 12 and another  
 brother of 5 and a sister  
 of sister 8 and my mother  
 you buy another one for  
 shewness and we gonna  
 be 5 children i have  
 had the flu and my  
 sister to please send Papa  
 claus to my house

we are waiting for  
 you kind people to  
 help a little bring us  
 some cloths we ant got  
 nothing to put on in  
 your truly   
 little Tony Capone <sup>my dress</sup>  
 630 Forquer St  
 city



## NORTH, SOUTH, EAST AND WEST



PATRIOTISM, TAUGHT IN THE KINDERGARTEN AT THE BETHEL, KANSAS CITY



YOUNG AMERICANS FROM THE SYRIAN MISSION OF BOSTON WHO TAKE HOME THE LESSONS  
TAUGHT THEM

## WITH MISSION CHILDREN



EVEN CYRUS LITTLE OWL HELPED IN BUILD-  
ING THE NEW SCHOOLHOUSE IN THE  
UPPER BIG HORN VALLEY

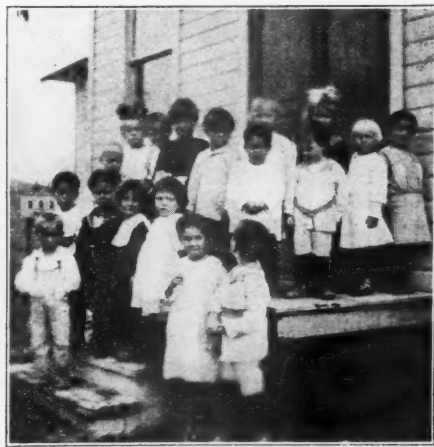


THREE OF THE NEGRO CHILDREN WHO ATTEND  
THE KINDERGARTEN AT DIETZ MEMORIAL,  
BROOKLYN

*As you look at these little ones, you will realize that we have in our own country—North, South, East and West—a great host of children who need such care, instruction and affection as our Woman's American Baptist Home Mission Society is helping to give them. This work should be greatly multiplied and strengthened.*



FOUR LITTLE MEXICAN BROTHERS, IN LOS ANGELES,  
CALIFORNIA, WHO ATTEND THE MISSION SCHOOL



MEMBERS OF THE KINDERGARTEN CLASS IN  
JAMES CITY, NORTH CAROLINA



### BABY MIRIAM AND THE EDITOR OF MISSIONS

**D**ID you ever try to intimidate a big man? Yes? But did you succeed? When blessed Amy Chadwick sent me this snapshot of Dr. Grose and baby Miriam, I made up my mind that so long as I controlled a page of *MISSIONS* no invincible modesty on the part of my genial chief was going to prevent all the women who love little children and hurrah for *MISSIONS* from seeing that picture. Its appearance on this page gives no indication of the violence of the struggle, but—*I am victorious on the field of battle!*

The baby was a tiny waif, only a few hours old, when Miss Chadwick found it wrapped in a newspaper in an old basket under the bushes in the yard of the Leonard Street Orphans' Home in Atlanta.

We do not need to have Miss Chadwick tell us that now "baby Miriam is full of life, walking, talking, doing just the happy things that a normal baby of fourteen months would do." Miss Chadwick named her Miriam after Moses' sister. I wonder if the children can tell why?

Dr. Grose's picture was taken when he was visiting our wonderful Spelman Seminary, the greatest school for Negro girls in the world. He is standing on the Spel-

man Campus just in front of one of the beautiful buildings.

The Leonard Street Orphan's Home is just across the street from the Spelman Campus, and all the children in the Home are allowed school privileges at Spelman. If you do not know about Miss Chadwick and her heavenly work for these little brown babies and children who have no mothers, you ought to learn about her. It would make your heart all warm and tender to learn how this little woman with a big faith has been taken care of with all her helpless brood by the same Heavenly Father who sent the ravens to feed Elijah, when he couldn't find any men to carry his bounty.

Perhaps Miss Chadwick would send you a beautiful illustrated booklet about the Orphans' Home if you sent her a letter enclosing ten cents to pay postage. Her address is, Miss Amy Chadwick, 39 Leonard Street, Atlanta, Georgia. —HELEN BARRETT MONTGOMERY.

(The Editor not only hopes he is modest, but is sure he has too much sense to run athwart his corresponding editor's "say so" when she puts her foot down. Nor is he sorry to appear in company with Baby

Miriam, for a more charming little one he has not seen in many a day. The delight which she took in trying to pull his beard is a joyous memory. More than that, the Home which Miss Chadwick has nobly

maintained, and the remarkable work she is doing, ought to be widely known; and our denomination might well consider getting under the heavy burden which this consecrated woman has so long carried.)

## THE CHILDREN OF THE MOSLEM WORLD

**READ WHAT DR. ZWEMER, THE GREAT MISSIONARY LEADER, SAYS**

**A**DULT Moslems may seem hard to reach or persuade; their minds may be wilfully blinded, their consciences seared, but how can we delay in carrying these blessings to the eighty million children of the Moslem world? If they stood together holding hands, the line would stretch twice around the globe's circumference. The Moslem children of India alone, marching with hands on each other's shoulders, would reach, in one unbroken procession, fifteen times the distance from New York to Chicago. The world of children in Moslem lands would fill seventeen cities as large as London. This is the generation that we must reach with the Gospel message before it is too late. Infant mortality, neglected childhood, corrupted adolescence, and then—the same cycle over again?

What we do for them must be done now. The mortality of childhood and its immortality unite to show the urgency of the task. When we think of the physical ills which they suffer, of their poor dwarfed bodies in so many cases of child marriage, of the too brief period between adolescence and the responsibilities of manhood and womanhood, our heart aches to help them. When Jesus said, "Suffer the little children to come unto me"—He spoke of the childhood of the near East.



LITTLE AMERICAN GIRL'S FIRST LESSONS IN CAMP SERVICE





JAPANESE KINDERGARTNERS STARTING FOR THE ORPHANAGE

## TAKI CHAN AND HIS MOTHER

*THE BABY IN OUR HOUSE*

BY HARRIET L. DITHRIDGE OF TOKYO

THE real beginning of this story goes far back before Taki Chan was born. When Ishihara San and I started this school in the Fall of 1911 we were greatly troubled because we did not have a good cook for the dormitory. The woman we had could cook, but as her relatives lived in the neighborhood it was very convenient for her to feed them all at our expense; so we had to get rid of her. It was then that God sent us ONatsu San, who was later to become Taki Chan's mother. No cook like her was ever seen before or since in Japan. At the time she came to us she was not a Christian; indeed, I think she knew nothing of Christianity; but she had a naturally sweet and obliging disposition and never has given us one minute of anxiety in regard to either temper, unwillingness or gossip.

After she had been with us about three years she decided to study to be a trained nurse. We were glad for her sake but sorry for ourselves. From time to time we heard about O'Natsu San or she came

to see us. Before I started on my furlough she came to see me and give me a beautiful lacquer box for ink and pencil, which I have been using on my desk ever since. We heard finally that she had married a doctor; then that a little boy had been born; then that her husband had died and that she was living at her sister's.

Last winter we had a cook here in our foreign house with a temper simply unbearable, and after long patience we decided that in the interests of the school we must let her go.

But what were we to do for a cook? About that time we heard that ONatsu San was wanting to work again. She was planning to give her baby to her sister, who had no children, and go out to work. Now she did not know a thing about foreign cooking; but to have a person of such sweet disposition in the house was worth the trouble of teaching her to cook. So we made arrangements for her to come. At the last she found that she could not



give up her baby; and what mother can blame her? So we suggested that her mother come too, and take care of the baby and help with the cleaning. The three of them came on the first of March and we have been a happy household ever since. Miss Crosby was kind enough to teach ONatsu San to cook, and she was very quick to learn. She and the dormitory cook have become friends, and all is peaceful.

And now I must tell you about our Taki Chan, the baby in our house. He was just two years old on June 16th. He can talk in Japanese as fast and as long as any of us. The scholars tell us that a child of that age should have a vocabulary of two hundred words; I am sure that Taki Chan has more in Japanese. In English he will say anything we tell him to with an almost perfect pronunciation. He can give all the ordinary greetings in English and he is constantly asking the names of things and we teach him the English names. He loves to sit at the table with us and drink water out of a glass. He will pick up everything on the table, one thing at a time, and ask, "Kore nan desho" (What is the name of this?) Then we tell him the English name; sometimes we get into an argument; the other day he was looking at the picture of a bird. I said, "That is a bird." "No," he said, "it is a tori" (the Japanese word for bird). Evidently he has no idea of two languages yet and wonders why things have two names.

He makes language an art, but music is his passion. His favorite toys are those which make music—or rather, a noise. Above all things he loves the phonograph. We could supply the Victor Company with a new advertisement, labeled, "Babies cry for it," for that is literally the truth in our house. If we play a march, he will march and march round our dining-room table. We have to turn him around the other way to keep from getting dizzy watching him. First he just marched; then he began to do things with his hands; and now he is just beginning to do a funny little limp with his feet. When we play or sing soldier boy, he marches with a wide stride and a martial bearing. His sense of rhythm is very strong and he recognizes different pieces of music very easily.

When one piece on the phonograph is finished, he says, "Now a good one; a big, *red* one." I have never known him to get enough of this phonograph; he always has to be taken away by force. He can sing, too, knows several hymns in Japanese by heart, and some in English. When we have prayers for the helpers in the morning, he helps with the singing, though usually at the wrong time. And he doesn't just make sounds, he really sings the songs he knows.

Although he is only two years old, the kindergarten is a great attraction for Taki Chan. Of course we have never forced him to go, or to do anything in kindergarten, for he is really too young; but when he goes of his own accord we do not hinder him. When he gets tired, he says, "Now I will go back to my house." At first he stayed in kindergarten only a very few minutes; now he will stay half the morning, or until he gets sleepy. Then he will go to his mother and gravely tell her he wants to go to sleep.

Though this description of him may suggest a model child, Taki Chan is very mischievous, and sometimes naughty. When he is reproved, however, or punished, it breaks his heart; and he sobs and sobs until our hearts are broken. Fortunately he responds to training very quickly and does not need much punishing.

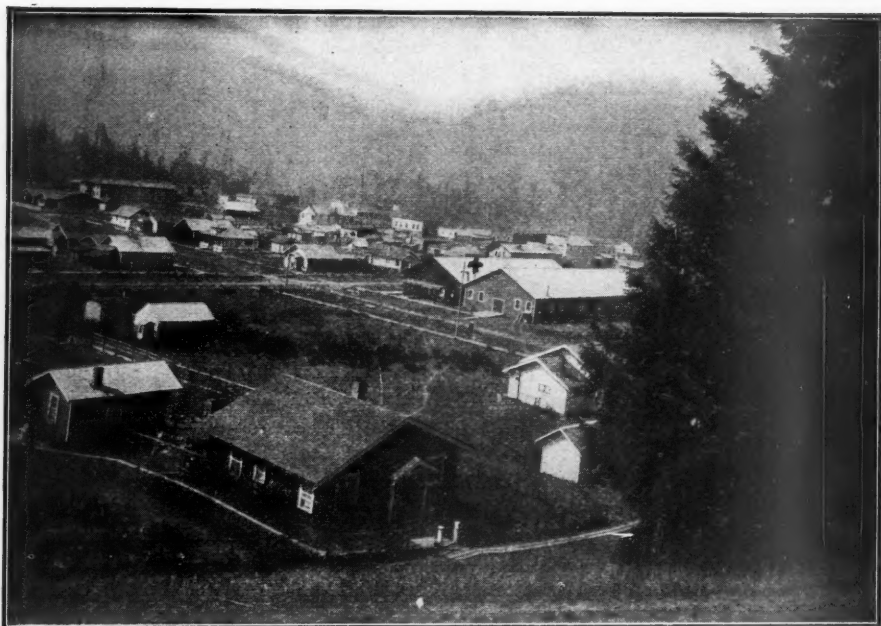
So I could go on writing about him. Every mother thinks her baby is the brightest in the world; ours certainly is. If you ask him what he is going to be when he grows up, he will say, "A teacher, and write Chinese characters." Of course his mother taught him to say that; she has great ambition for him.

Before ONatsu San left us to go into nurses' training, she became a Christian, but she has not yet been baptized. I hope that you will all pray for her and her little one.



### MERRY CHRISTMAS

TO LITTLE TAKI CHAN AND ALL  
HIS JAPANESE AND CHINESE AND  
ASIATIC, EUROPEAN, AFRICAN AND  
AMERICAN BROTHERS AND SISTERS!



NESTLING IN A CUP OF THE MOUNTAINS IS POWERS, OREGON, UNDER A FALL OF SMOKE FROM FOREST FIRES. HUT IS MARKED WITH CROSS

## The Hut at the End of the Trail

BY COE HAYNE

*Illustrated with photographs taken by the Author*



FOR three days the narrow trail had led Reynolds and a dozen young companions, natives of the "big country," through canyons and over lofty mountain ridges until they came to a river which the boys said could not be crossed.

"I'll swim it for you," said Reynolds.

In amazement the boys looked at the river and then at this man who had passed the meridian of life some years ago.

"Say, Mr. Reynolds, you don't mean it!"

Already the leader of the camping party was preparing to take the plunge into the icy waters of the Rogue. With powerful, confident strokes he struck out toward the opposite shore, which the current did not allow him to reach until he had been carried five hundred feet below the point where he had left the boys. Then he walked upstream twice that distance and swam back to the starting-point.

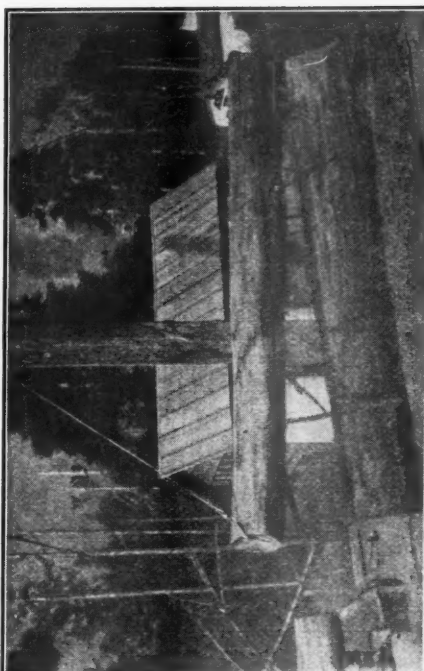
This physical feat was a revelation to the boys. This broad-shouldered Baptist preacher who had come to their town to build a new kind of a meeting-house had that day won a real place in their hearts. No longer was he a stranger to them. Now they understood him. They knew that he must have been a boy once. He was a real fellow. He belonged.

That night about the camp-fire they had the usual story hour. As usual Reynolds asked the young woodsmen what kind of a story they wanted. He had been telling them stories of adventure and stories of the war—he had served overseas in a "Y" uniform and had a lot of interesting things to tell.

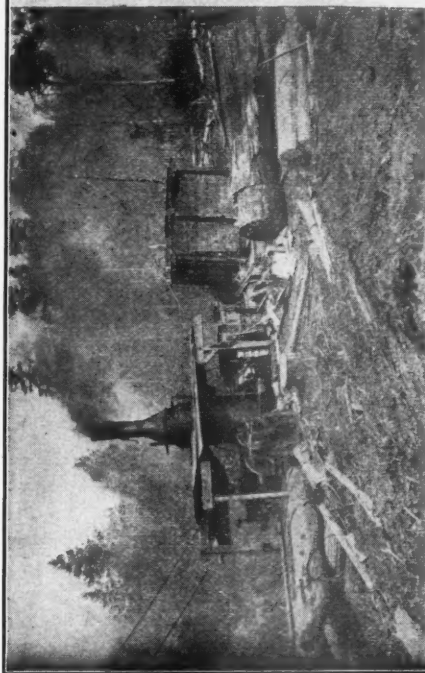
A boy who had been rather less talkative than the others since the river episode, looked up. "Tell us the story of a clean man," he asked.

For the moment Reynolds thought the boy was making fun of his week-old beard.

STEAM DERRICKS LIFT THE GREAT LOGS LIKE CHIPS



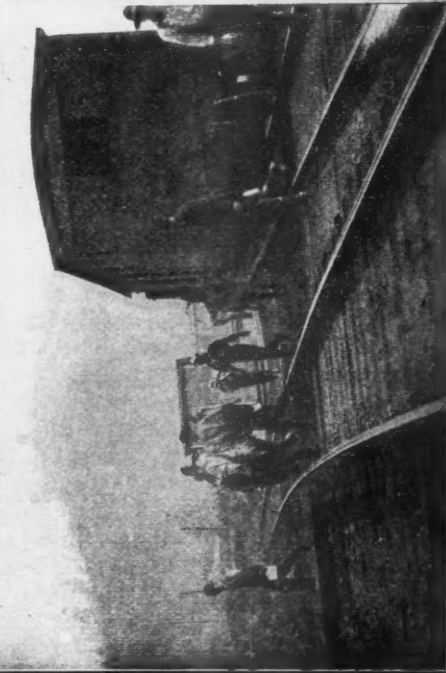
DONKEY ENGINE ON MOUNTAIN SIDE NEAR POWERS

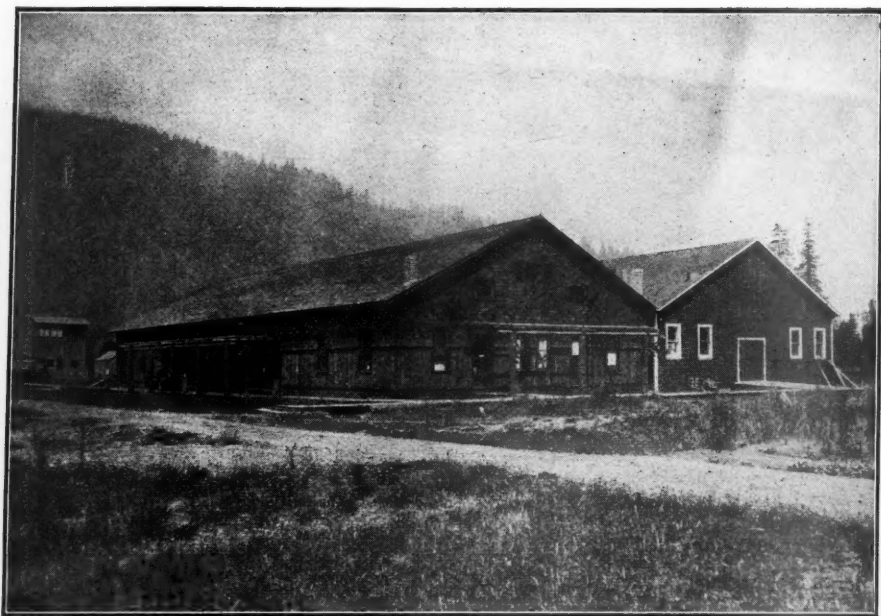


ONE OF THE MANY LUMBER CAMPS NEAR POWERS



THE CAMERA CAUGHT THE MEN PILING OUT OF A BOX CAR





THE HUT. THE BIG ARMORY AT RIGHT IS AVAILABLE FOR ATHLETICS

Then he saw that he was in earnest. Simply and briefly, he told the boys how much richer and fuller a man's life may be if it is lived cleanly and honorably.

"You could not have made it across the Rogue River if you had lived an unclean life," said the boy who had asked for the story.

And so he had been living a week with those boys and every day preaching sermons that are not surpassed in pulpits. He will never lose the allegiance of those boys. And this all happened, too, when Reynolds was in peculiar need of the sympathetic interest of the people where he was at work. Up to that time he had not been altogether understood. He soon had most of the young hikers and quite as many more organized into a Sunday-school class at Powers, Oregon, where he is the pastor of the Baptist church, and where he has constructed a large and beautiful hut near the church — an institution which is not a church but an agency standing for all that is good and against all that is evil. It is patterned somewhat after the order of the "Y" hut used so successfully in army camps, yet necessarily it is quite different.

As this is the newest of all Baptist

missionary projects on the frontier, I was requested at Home Mission headquarters to visit it before I returned from the Pacific Coast and to take with me camera and notebook as necessary adjuncts of my baggage.

Leaving the main line of the Southern Pacific at Eugene, I rode all day through some of the best that Oregon has to offer in the way of varied landscape. An hour out of Eugene and the big timber is entered. On every hand rise mountain slopes clad with fir, tamarack and pine that will keep the mills in the canyons below humming for years to come. Not until the railroad came did a wagon trail penetrate that virgin wilderness, and even now there is but one highway for vehicles.

At midday we skirted many lakes. Then the traveling sand dunes of the Coos Bay country rose white before us. Beyond Marshfield, which is the metropolis of all that section, we penetrated still deeper into the forest. The mountains grew loftier. At Powers, they form a deep cup at the bottom of which nestles a cluster of homes and business blocks. The town seemingly is shut away from all the world. On every hand stretches the mountain forest from which a large lumber company



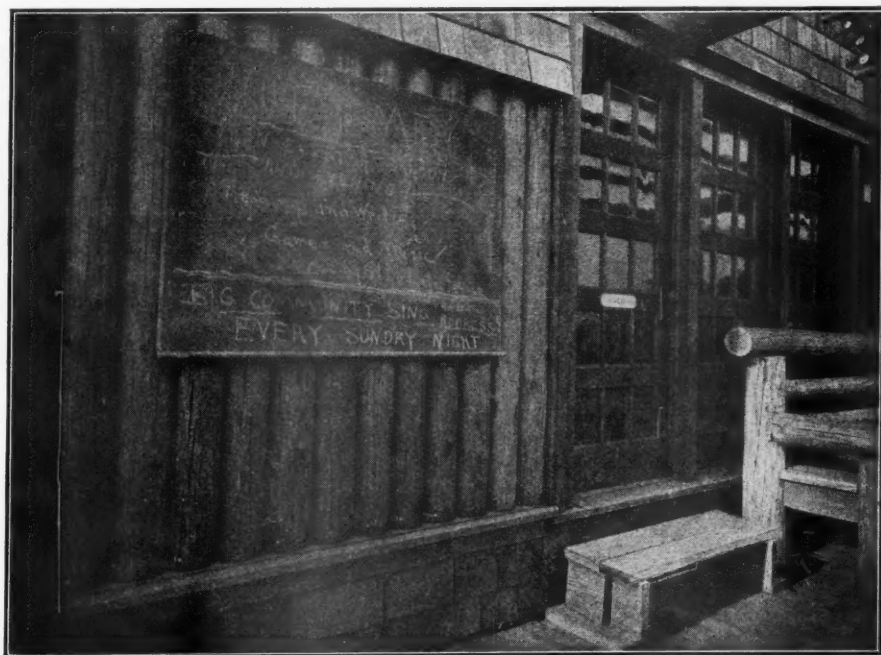
is cutting nearly a half million feet of timber a day. They tell us that this company has enough timber to keep its mills running for seventy-five years. Here among a big, brawny, healthy, democratic race of lumbermen, Rev. F. W. Reynolds, under the direction of the American Baptist Home Mission Society, decided to build the first community hut in the Northwest, and to this community has been sent Robert V. Russell, a graduate of McMinnville College, to serve as hut secretary. And Mrs. Russell, a graduate of the same institution, and a six-months-old babe, help to make the life of the hut brighter and happier.

The hut is the largest building in town and the inhabitants take a modest pride in pointing it out to strangers. It stands on a corner lot and in size is 47 ft. x 120 ft. Many concrete blocks form a foundation that lifts the structure above the mud and rot. The first five feet of the walls are logs of fir six to eight inches in diameter, chinked with quarter rounds and moss. The sides of the building above the up-rights and the roof are covered with best grade red cedar shingles. A feature of the

building, contributing to its beauty as well as admitting an abundance of light, is the fifty-two feet of French doors along the side facing south. Outside the doors and of the same length is a pergola. Another decorates the front end of the building.

I tried the first door I came to. It was unlocked. And this carries a world of significance. I believe the main door is never locked. As soon as the genial young secretary in charge spoke to me I felt at home. It was not long before I was becoming acquainted with the various interior features of the hut.

One of the first things that attracted my attention was the appropriateness of the interior arrangement. The hut is an outgrowth of a new idea in Christian welfare work. The main assembly room expresses bigness and honest workmanship and generosity and hospitality and a lot of other things good to know. The tamarack logs that support the roof are stripped of bark and stand in two clean, uniform rows from one end of the room to the other, dividing the space into three parts, if you choose to look at it in that way. In the center of the room the chairs



THE SUNDAY NIGHT MEETING IS CARRIED ON AS A COMMUNITY SING





THE HUT IS AN OUTGROWTH OF A NEW IDEA IN CHRISTIAN WELFARE WORK. THE SUCCESS OF THE Y.M.C.A. WAR HUTS GAVE THE HINT

are in order for any sort of public gathering, while on the sides equal spaces are used for recreational purposes. There are tables for checkers and chess and magazines. The north side of the room is broken by a glorious, old-fashioned fireplace to which one is drawn irresistibly. The chimney is covered with five-inch logs, Negro cabin style. The stones are small blue boulders from a near-by cañon bed. It is one of the most attractive fireplaces I have seen.

The mantel and the walls above the fireplace are decorated with huge native elk horns, small deer horns, skins of wild animals, muskets, swords and other relics. On either side of the fireplace are shelves which gradually are being filled with good books. Nearby are a piano player and talking machine for the free use of the frequenters of the building. At the west end of the room is a large stage equipped with footlights and a screen for moving pictures. The stage is flanked by a lounging room and a bath room. Double doors and a removable partition divide the main assembly room from the social or banquet hall and canteen.

There is a bathroom for women and a community kitchen supplied with hot and cold water as well as all other features of an up-to-date cuisine. In the rear of the canteen are twin stairways leading to chambers for guests or men temporarily out of employment. In this same section of the building are the living quarters of the secretary and his family.

Returning to the main assembly room I was shown two double-door entrances leading into the big armory belonging to the local home guards, an organization inactive at the present time, thanks to the showing recently made by sundry allied armies abroad. This armory will be used by the hut secretary for athletics. Powers is fortunate thus in having a plant where men and women as well as boys and girls find a wholesome outlet for their religious, social and physical impulses.

It is nearly six o'clock and the loggers soon will be coming into town from the surrounding camps. Before Russell and I went down to meet the work train several young men at the reading tables were

courteous enough to allow me to include them in a time exposure of an interior.

We had to hurry, for the train of box-cars could be seen sliding down into Powers from the lofty shoulder of a mountain. Luckily the camera caught the men just as they were piling out of the "jitney." They will hurry to supper and in the evening some of them will stroll over to the hut to read the papers or chat, or listen to the music. I succeeded in getting a flashlight of a group about the fireplace. Leaning against the fireplace is Secretary Russell, who certainly is winning a place for himself in the hearts of the townspeople, old and young.

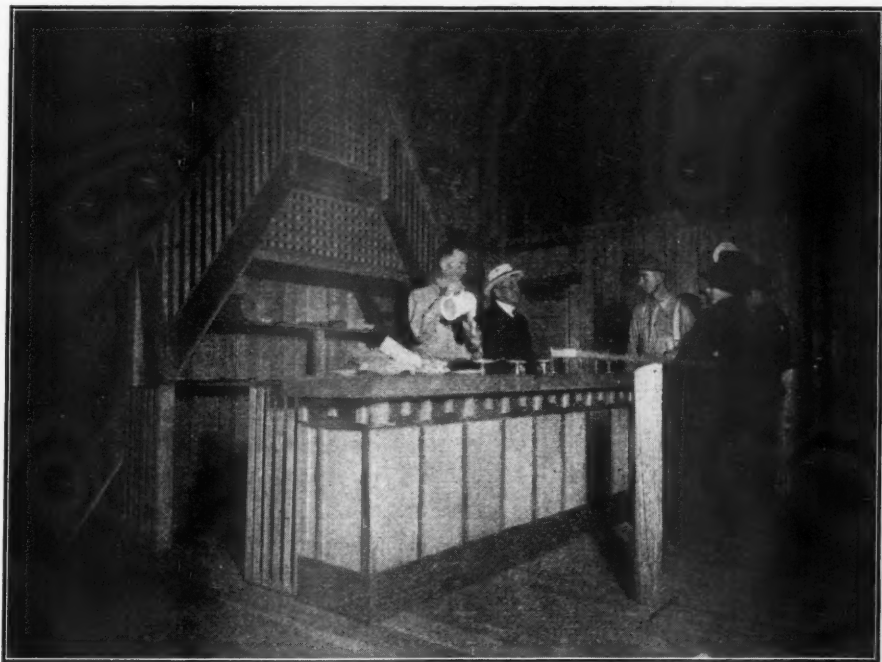
When I arrived Mr. Reynolds was calling on the only ranchman in the nearby mountains. But I met him in the evening. He was as exuberant as a youngster. And he had been climbing over steep trails during the greater part of the afternoon.

Mr. Reynolds has been exceedingly happy in his approach to the community, and he is ready to acknowledge his indebtedness to the Y. M. C. A. for the germ of the idea that has been unfolded at

Powers. The welfare work in the army had as its underlying principle, "What do the men want?" rather than "What can we cram down their throats?" With such a philosophy to start with and fortified by a sane, wholesome, gospel sense, Reynolds and Russell are leading men to a new view of Christianity.

It was not necessary for them to hang up the sign "Welcome" in big letters in prominent places. It is true that a neat sign on the main door bids one "Walk In," but the comfortable rustic seats in the pergola fronting the building have "welcome" written all over them. You get a "back home" feeling as soon as you step inside. The great logs that support the roof, the huge fireplace, the rugs, the cozy corners, the magazine racks, the books, and the music combine to tell the newcomer that hospitality was the big idea in the brain of the builder from the start.

Mr. Reynolds declares that the first quality of such a building should be generous size. The first public gathering in the hut at Powers, the occasion being the appearance of Hon. William Jennings

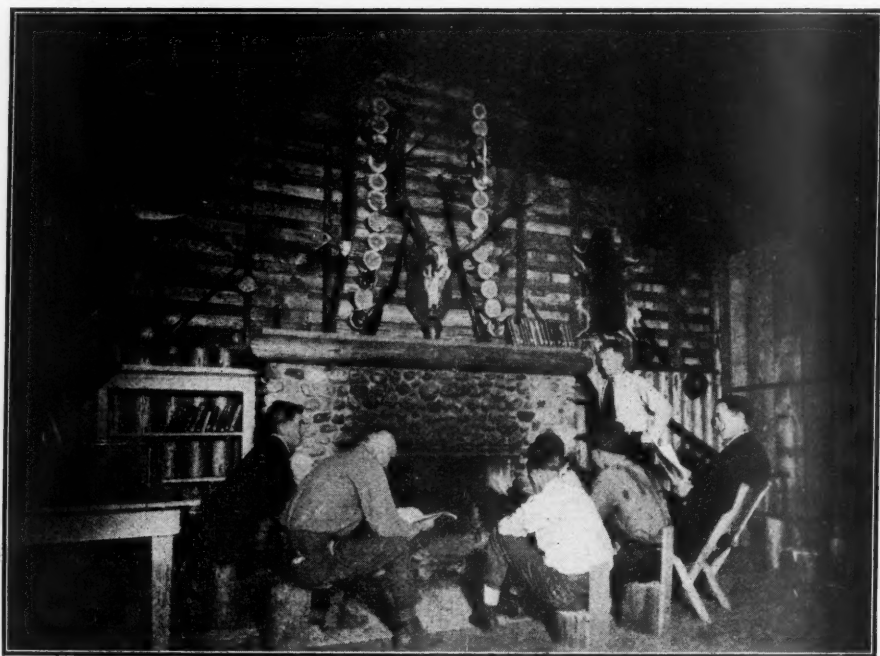


THIS IS THE CANTEEN IN THE HUT, DISPENSING CHEER



THE BIG RUSTIC SEATS HAVE "WELCOME" WRITTEN ALL OVER THEM

Pastor Reynolds is seated on the right, reading. He and Mr. Russell are genuine men's men doing a man's job



YOU GET A "BACK HOME" FEELING AS SOON AS YOU STEP INSIDE

Bryan on the Chautauqua program, taxed the seating capacity of the assembly room, all partitions removed, to the limit.

One is impressed with the freedom with which the people are using the building, and this is specially gratifying when the familiar accusation of the I. W. W. that the church is undemocratic, is recalled. The very shape and furnishings of the building are democratic in their appeal. A man in his everyday, working clothes feels at ease when he enters. Yet the building is so artistic in design and interior arrangement that it is in itself an uplift in the community. A very apt description of the hut was given by a Powers woman when she said, "It's nice just to come in and sit down for a spell, even if there's nothing going on."

The hut makes an unmistakable appeal to the elemental in man. Yet a man coming for a bath or something to eat may be led to remain to an entertainment, a

lecture, a social or a gospel service. The hut provides a community center in very truth. The building is used for all sorts of occasions. The evening following my visit, the Odd Fellows of the town and vicinity were to hold a banquet there. Every Tuesday night creditable moving pictures are shown. Sunday-school workers' conferences, women's sewing circles, boys' and girls' clubs and other religious and social groups hold meetings there. A very acceptable function at the hut is the Sunday night meeting, which is carried on as a community sing, followed by a religious address by Pastor Reynolds.

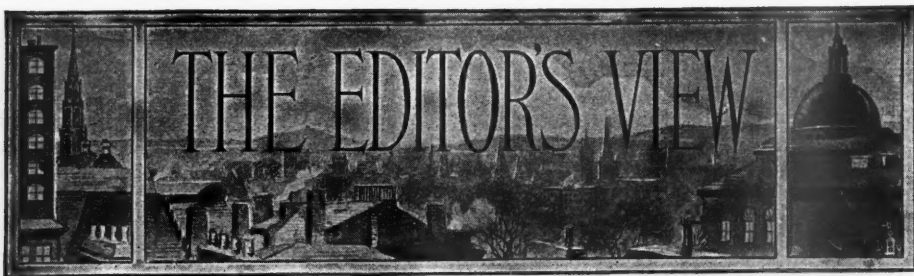
"More men are reached in one month in the Sunday night meetings than were ever found in the church in a year," declared Mr. Reynolds. "And let me add that the effect of the hut upon the church proper is most excellent and is stimulating the Sunday school, the young peoples' society and prayer meeting."

*THIS STORY DISCLOSES THE FASCINATING  
POSSIBILITIES OF SERVICE IN SUCH CENTERS*



THE BAPTIST CHURCH AT POWERS IS TAKING ON NEW LIFE





### The World's Children and Missions

**T**HE children of the world are a fascinating study. More than that, they are one of the most important subjects of study and solicitude that can occupy our attention. What are the conditions of childhood in the different countries today? What is the relation and duty of Christian Missions to the world's children? What is being done to change conditions for children in our own and foreign lands? Especially in non-Christian lands what is the present situation? Answers to these questions cannot fail to intensify our interest in the world's children and their problems if we have been interested before, or to awaken interest if we have been thoughtless or indifferent to the welfare of the makers of the world's tomorrow.

Pages in this issue will be given to articles and illustrations showing something of the work for children carried on by our own and other missionary agencies. For a comprehensive view of the condition and needs of the world's children and the efforts thus far made to meet them, we shall have to wait for the Survey which the Interchurch World Movement is making—one of the things of incomparable value originated and made possible by it.

We are supposed to know enough about our own American children and childhood, but do we? How many are familiar at all with the figures as to child labor, the varying conditions of such labor in different states, the

cramping, crippling and crushing of childhood in free and Christian America? We shall find sad scenes among the children of other lands, but we must be blind if we do not recognize a mighty call upon the Christian churches and home mission agencies of our own country to do far more than in the past for child welfare and salvation. Foremost in our Americanization plans should be the children of the foreign-speaking peoples. Here is a wide field that will call for the united energies of the denominations, and in which we must do our full part if we would help save America. But scarcely less pressing is the need to look more closely after the children of our land who are not classified as "foreign." Even the children growing up in many of our Christian families must be reached and surrounded by influences far different from the present if we are to have a church-going, church-belonging, reverent and genuinely religious American manhood and womanhood in the tomorrow.

The world's children are indeed a fascinating, but also a perplexing, suggestive, stimulating study, stirring in the soul a new sense of responsibility and new purpose to do something to give to every child in the wide world its rightful chance for happiness and development. The hasty glance possible in this issue is intended to awaken interest and arouse to action in this behalf.

\* \* \*

Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

### Peace and Good Will

ONCE more comes the Christmas message, "Glory to God in the highest, and on earth peace to men of good will." In other words, the men who have the divine good will shall have peace. This leads a writer to suggest that good will in the strict sense is the engine upon which we must rely to create peace. The fact is recognized pretty clearly that the League of Nations for which the world hopes and longs cannot procure and preserve universal peace unless good will shall exist among the nations. We cannot even have peace in our own land, as events are teaching us, unless we can bring the spirit of good will into active play in all our relations, business, social and political — yes, and those of the churches as well.

The world was never in sorer need of multitudes of men and women of good will. Many had hoped that the severe lessons of the world war would be learned, and that old bitternesses and prejudices and hatreds would speedily be submerged in a tidal wave of good will. The dream of a world brotherhood, the ideal of a permanent league of peace, the ushering in of a new day of peace, fraternity and altruism — these were visions that often found expression in words. But how soon and sadly have the splendid visions vanished and the old greed, selfishness and hatefulness appeared. The nations are not at peace with one another nor within themselves. Grasping unrest is seen at work in nearly all lands.

And what has the church to say, in these conditions? Does the note of good will sound forth from every pulpit? Far more important than that, does the spirit of good will dominate the church membership of all denominations, and so dominate as to demand and find constant expression in action?

When this can be answered truthfully in the affirmative, we shall have good reason to believe that peace on earth may become a permanent fact,

and the Prince of Peace have his rightful place in this land and in all lands. As our individual part, let us try to comprehend what that term "good will" really means when translated into life, and then let us strive for it, pray for it, and work for it. When good will among men is universal the Kingdom of God will be established in all the earth.



### How to Bring in Peace

Here is a practical suggestion made by Felix Adler, worthy to be thoughtfully considered and then passed along. The missionary aim shines through it: "Everyone of us may begin to initiate the reign of peace by creating in himself good will, especially toward the people against whom he feels objection. Some object to colored people, some to Jews, some to Poles, some to the Japanese. Almost everyone objects to one or more other races, and many people object to all other races than their own. There are also individuals that repel us, there are those whose mere faces create in us dislike. We can begin by overcoming our personal repulsions, making it our ethical purpose, if we feel strongly repelled, to try and take a friendly view of a man, to try and see the fair side of his nature. Like Saint Francis in the legend, bathe your lepers, tend those who are repugnant to you. If there is anyone whom you particularly dislike, think kindly of him at this moment. He is your leper — see whether you cannot imitate Saint Francis and be in thought and deed his friend."



## NOTE AND COMMENT

¶ A question that is becoming more common nowadays: "Have you increased your pastor's salary?"

¶ Dr. C. A. Brooks has written of his safe arrival in Switzerland, where he has established his family in pleasant quarters in Lausanne, Villa Duprada, 13 Mousquines. How much he will be with them is problematical, but mostly he will be at work in France. He has already had a vision of the devastated regions. France is no place for pleasure-seeking tourists, he says, and Europe is just now a good place to stay away from unless one has real business of a helpful nature.

¶ The new Prayer Calendar, "The New Book of Remembrance," broadened in scope so that it includes all our missionary and other denominational enterprises, is of surpassing value. It is common to say of a thing that it ought to be in every Baptist home. Let us say of this that if it were in every Baptist home and were used as an aid to sincere and definite prayer, the results would be felt not on this continent alone. The pastors may well recognize the importance of urging their people to get this new Prayer Calendar, prepared by some of our ablest writers, with Mrs. Montgomery as the originator of plan and compiler and editor. Read the advertisement elsewhere in this issue and be sure to get a copy. Churches should consider ordering in quantities large enough to supply every family.

¶ The Episcopal Church has joined the other denominations which are engaged in drives for large sums of money with which to meet the world demands upon the Christian churches today. The Triennial Convention, held at Detroit, decided to mobilize its forces for the purpose of raising \$75,000,000 in three years, for purposes similar to those which led the Northern Baptists at Denver to resolve on the \$100,000,000 campaign. It is reported that

instead of appealing to the millionaires, the leaders will follow the example of the Liberty Loans and secure 1,400 workers, who will organize 100,000 volunteer canvassers, who will reach 1,000,000 communicants. To raise the total asked would require, on this plan, an average gift of forty cents a week per capita from the entire membership of the Church. Of course the millionaires will not be neglected, for averages have a way of failing to round up in the final accountings; but the principle is the democratic one, and the plan to reach systematically every member commends itself. The family group plan proposed by our General Board of Promotion has the same end in view. Too long has the "last member" been permitted to escape responsibility for either Christian living or giving.

¶ *Conscripts of Conscience*, the fine story by Mrs. Caroline Atwater Mason, appearing in our pages, is to be published December 1st in book form by Fleming H. Revell Company. This plea, in story form, for Women Medical Missionaries for the Orient can but prove effective. Price in cloth, net \$1.

¶ There are two methods of Americanization — Americanizing up and Americanizing down. Two illustrations are given on another page. Rev. Isaac LaFleur, one of our best French missionaries, who contributed three fine boys to winning the war, tells his early experience, illustrating the downward and discouraging process. The other case, that of a Mexican boy, shows what a home missionary's encouragement may do. The contrast is vivid. The lesson is a clarion call to individual helpfulness on the part of every Christian.

¶ It is estimated that 8,000 Indians were in the service of the Army and Navy during the war; three-fourths of whom were volunteers. Two rose to the rank of major, and many won distinction.

## THE NEW WORLD MOVEMENT

**T**HIS means denominational unity and efficiency, a simplification of method, and a fixing of the main thought upon the supreme things of the spiritual life. When the carefully laid plans are in operation there will be for the first time in our denominational history a way of reaching the very last member in the last church. Until this is done, and the last member is brought into vital touch with world evangelization and personal service in his own particular place, we shall not reach the goal set before us. Let us open our eyes to "the Vision splendid," and to the glory of having a share in the work of Promotion, that challenges us to new faith, zeal, and purposeful consecration.

## THE COOPERATION THAT CHEERS

**L**ETTERS and telegrams like those below bring heart to those who are leading and planning in The New World Movement of the Northern Baptists. When every State Association and Church wheels into line, as we believe all will, we shall realize the better day. Read these cheering words received by the General Director:

### MONTANA BAPTIST CONVENTION

Our convention in its annual meeting last week rewrote its entire constitution to conform to the ideals of the General Board of Promotion. We organized the strongest Board of Promotion that we could secure in Montana and have them organized and ready for work. You never saw such a happy readjustment of the main lines of a State Convention. Everybody seemed perfectly willing to fall into line with the new ideals and programmes. You can count on Montana, small though it is, to stand by you loyally as you lead our great denomination in its new purposes and programmes. Sincerely yours,

G. CLIFFORD CRESS.

### MICHIGAN AND INDIANA CONVENTION

Michigan Baptist Convention sends greetings pledging our most earnest support to the work of the General Board of Promotion, declaring our unqualified confidence in your leadership and assuring you of our prayers, cooperation and unquestioned loyalty to great work of The Northern Baptist Convention.

E. M. LAKE,  
GRANT M. HUDSON,  
H. C. GLEISS.

The Indiana Baptist Convention and State Board of Promotion instruct me to express our

happy satisfaction under your leadership. We pledge you our loyal cooperation for the whole Christian program.

J. F. FRAZER, *President.*

### AN ILLINOIS ASSOCIATION

Ottawa, Illinois, Baptist Association in session at Manilus sends you Christian love and congratulates you as the director. Action has just been taken fully to adopt your plan in this Association and in our individual churches. Our hearts are with you.

E. M. YOUNG.

### FROM A LOCAL CHURCH

A committee has been named by The Tabernacle Baptist Church of Syracuse, N. Y., for the cooperation and work of consolidation of the various features of The Northern Baptist Convention.

We would be very glad to have you send us any literature or information on this subject that is available at present or that may be presented in the future.

SANFORD HOTALING,  
217 West Corning Ave.,  
Syracuse, N. Y.

### FROM A LOCAL CHURCH

Having returned from our State Convention, I presented at my morning service today the work of the Promotion Board and Family Group Plan.

It was voted unanimously that we as a church begin to organize for the work and be ready for Enlistment Week. With all good wishes, I am, cordially yours,

JOHN ELLISON VASSAR,  
Pastor First Baptist Church, Scranton.

OUR JANUARY NUMBER WILL BE A SPECIAL ISSUE  
ON MEDICAL MISSIONS IN THE WORLD FIELD



## THE MAKING OF "MISSIONS"

We give on the following pages reproductions of the front covers of *Missions* from the first issue in January, 1910, to September, 1919. These varied covers, in common with other artistic features of the magazine, give evidence of the constant thought that has gone into the planning, designing and making up of *Missions*. The amount of time and work involved is known only to those who have had experience. It has been the Editor's joy to do this work and witness the growth of the volumes month by month and year by year.



Covers from January, 1910, to January, 1912



**MISSIONS**  
for 1920 will  
be an old  
friend in a  
modified  
form, but the  
same spirit

Covers from February, 1912, to May, 1915



Covers from June, 1915, to January, 1917



Covers from February, 1917, to September, 1919



## OUR MISSIONARY STORY

### Conscripts of Conscience

BY MRS. CAROLINE ATWATER MASON

Author of *A Lily of France*, *The Little Green God*, *The Binding of the Strong*, *World Missions and World Peace*,  
*The Spell of Italy*

#### IX

##### A SUPREME CHALLENGE

A WEEK had passed. Mary Earle sat beside Ilien Siu's bed in the narrow hospital chamber, which was irradiated with light of the setting sun. The figure outlined beneath the counterpane had shrunk to what seemed the proportions of a child. The face once rounded and blooming was sunken, the features sharpened, the eyes abnormally large. Still the smile with which Ilien gazed in Mary's face was of piercing sweetness, and there was only weakness, not agitation, in her voice when she spoke.

"The others call you Merle, may I also?" she asked.

"I want you to. You are very dear to me."

"You are kind and you speak truth,—you and Dr. Balfrey. You cannot know how good a man he is; you have not seen him, as I have, in the very, very hot summer, working day and night among the Chinese, down in the worst parts of New York. He is one of the Jesus Christ men, Merle."

Mary smiled and touched tenderly the soft black cloud of hair above Ilien's brow.

"What a beautiful thing to say of any one," she said. "What is it you want to find, Ilien? Can I help?"

"It is only this; I have it now." As she spoke the girl drew from under her pillow a tiny folded leaflet.

"I have three things, or four, to give you, Merle," she said softly, "but this is the best. It is truer than the gold of my

chain which you will wear for me, and clearer than the topaz, the charm which hangs from it. This is the very truth about us," saying which she slipped the leaflet into Mary's hand. "This is the way we think and live in China, the best of us."

Mary glanced at a title on the sheet, *It Need Not Have Been*, and the author's name,—that of a woman physician. A heart sickening pang smote her. Why had not she, Mary Earle, known how to write a thing like that? Why had she never until this hour concerned herself vitally with her friend's heroic purpose, with what lay behind it? The passion of grief and remorse, albeit kept in strong control, swayed her soul inwardly.

"I shall read it and always keep it, Ilien," she said, and her voice did not tremble.

Again the smile, but it passed quickly, and for a moment Ilien's eyes were fastened on Mary's face in a sudden mortal appeal.

"Merle, I have something I must say." Ilien's voice was as if she were now in breathless haste. "If it is wrong you will forgive. . . . You know how I have thought of nothing, day or night, all these years, but being ready to go back and help my people. . . . But that is over. . . . I cannot. . . . You, Merle, you do not know what our women . . . our little children suffer. . . . we have not talked of that before. . . . but now . . . is it too late? . . ."

Mary, watching the white face, noting the fluttering breath, keeping her finger on the pulse, bent her head.

"You can talk a little more dear, do not hurry so. . . . We have time"; . . . to herself she added, "a very little time, now."

Ilien's face relaxed to its wonted calm.

"That is good," she murmured. "They suffer more than is human to suffer, our poor people. . . . Our doctors know only sorcerer's craft, not mercy, not science. Our little babies die fast, Merle . . . seventy in each hundred. Our women are tortured, yes, terribly tortured . . . and so few Christian doctors come. . . . Here you have between two streets perhaps ten, perhaps twelve. With us there is often, for two million people—yes, more than that—one doctor. . . . I see by your face, Merle, that you believe me; you comprehend now what it must be that I can, after all, help nothing."

Mary nodded; this time words would not come. There was a silence and then, like the voice of a third person Mary heard her own voice. It was asking, "What can I do, Ilien?"

The answer came direct with death's own urgency.

"*You can go for me in Christ's name.* You are ready now. I had still a year. There will then be gain, not loss."

Mary took both the pale hands in hers and looked down into the face, meeting its poignant appeal full and steadily.

"Yes, dear Ilien. You can trust me. I am ready. I shall go in your place and do my best. I am your substitute, God helping me."

The smile which flickered over the parted lips, at first incredulous, was a heavenly radiance when it had reached the eyes. The moment, supreme to both, passed. Ilien, satisfied, turned her head on the pillow, murmured, "God bless you, now I can rest," then, exhausted, her hands folded on her breast, her eyelids dropped and she fell asleep

## X

### A MESSAGE FROM THE SHADOW

"Dr. Earle, may I take you home?"

Mary, having reached the outer door of the Hospital, was surprised to hear Major Balfrey's voice behind her. It was six

o'clock in the morning; she was homeward bound, having kept the vigil in Ilien's chamber since ten the previous night, alone save for Janet Gibson, who had joined her there at intervals.

"You see I have a message to deliver to you which is really imperative," the Major added seriously, as, noting her assent, he went forward to open the door of his car, which stood waiting. In another moment they were moving forward slowly, headed for Washington Square.

"Was there any change during the night? Did she give any sign of consciousness while you were with her?" he asked.

Mary shook her head, saying, "None. I think there will be none after this."

"I am sure of it," he rejoined. "She will scarcely last the day out."

"You spoke of a message."

"Yes. It is from Ilien herself to you. I spent an hour with her, you know, last evening, while you were resting."

"She was awake then—conscious?"

"Yes, much of the time."

"Was she satisfied . . . at rest?" Mary asked the question with intense anxiety.

"Perfectly so, except on one single point. . . . Her strong common sense was at work, Doctor, to the last conscious minute. She told me with remarkable clearness, and with a joy which I found affecting, of your promise earlier in the day that you would go to China as a medical missionary in her place. But she had one misgiving, and very naturally so. She felt that in her explicit challenge to you to go to China she had taken an unfair advantage of you at an emotional crisis—of your sympathy, your affection for her, your conscientiousness. It cannot be denied that this is true in some sense—"

"You did not let Ilien think a thing like that!" cried Mary in sharp dismay.

"No. I simply received her message to you; it was, that neither she nor God, — this is as she expressed it, — would hold you to any promise if not made willingly and according to your best judgment and afterthought."

"And now I can never reassure her! Oh, Major Balfrey, why did I leave her for one single moment?" At last Mary's stress of feeling had its way

"Please do not allow yourself to grieve on that score; there is no need. She was perfectly reassured."

"How? How could she have been?"

"I told her that I knew you had made your promise with a full sense of all that is involved in renunciation here and all of deprivation and difficulty in the field, but that I knew of certainty that it was made freely and gladly, that I even knew that you had already, before this, contemplated such a step."

Receiving no word of response, Major Balfrey turned his head, glancing at Mary. To his surprise her eyes seemed to flood him with the light of her wordless gratitude. He took her hand in his, but said nothing; in his face was the reverence a man shows as he approaches things divine. Releasing her hand he broke the tension with a low laugh, saying, "Of course I did not actually know all this, but, you see, I knew *you*. Essentially I knew it must be true."

"It is true, perfectly true," Mary rejoined. "I could not have given my promise on the instant if my mind had not been in preparation for just that challenge. It was all I needed to make my way clear."

"Still, Dr. Earle, I am not ready by any means to say unqualifiedly that I would think you justified in carrying out a purpose entered into under such stress. I should advise at least a few years delay..."

"I hardly think you would, Major Balfrey, if it were your own case," Mary broke in. "Did you take a few years to consider the call to go to France? You went over, I believe, before we entered the war."

"We appear to have been equally precipitate, I admit, there; at least I judge we must have gone overseas about the same time, — you working with the French, I with the British forces; but you see, that situation called for impulsive action."

Mary was silent, not disposed to argument, the less because she had an undefined sense that Major Balfrey was not speaking now from real conviction.

"Then you are actually planning to go to China to practise medicine?" The question came as they turned into Waverly Place.

"If the Board will send me — next autumn. Of course I may not be eligible."

"I should be under the painful necessity myself of recommending you, as far as the professional side is concerned, if the Board appealed to me."

The car stopped. Mary sprang to the pavement, paused there to thank Major Balfrey and to say good-bye. Her face, which had been wan with watching and grief, now grown young again and her cheeks rose-red.

## XI

### MARCHING ORDERS

"You could not have done otherwise, Merle; it is the right thing, the only reconciling thing."

It was evening; the quiet room was dusky; the windows, opened wide, let in the fresh spring air. Mary Earle lay on a low divan; Kate Quimby, who had just spoken, sat beside her. They were, as they wished to be, alone.

"The only reconciling thing," Mary repeated the words softly, under her breath, then they were silent. She had returned at an early hour that morning to her post in the Hospital; there she had remained within the shadow of death until at four o'clock Ilien's flickering breath was quenched. Now she had had time, at last, to speak with her good comrade Kate of that which had entered in to change her own outlook on life by way of Ilien's tragic defeat.

Kate broke the silence which followed the repetition of her own words, saying quietly,

"You cannot guess all that this means to me. Now, Merle, I have courage to tell you that my mind is made up to go to India, myself, next year, after I get my diploma."

"Can you be in earnest? It is so sudden — so startling, somehow."

"Not as sudden as you think, and it is your own doing, anyway, in part. But I can't say that any credit goes to you, Merle, on that account. I think, at the time, you had never thought of Foreign Missions except as something people's grandmothers occupied themselves with."

"I have certainly been innocent of any exalted designs in your direction," and

Mary smiled a little. "Please disclose when and how I had this extraordinary influence upon you."

"You wrote me a long letter just after we came back from France; in it you described—pretty well, too, Merle—a 'furloughed saint' from India whom you met at a missionary meeting."

"I remember her perfectly; it would be impossible to forget her. Was I unconsciously sowing good seed then in my Katie's mind? I truly had never realized the situation myself at all until that day. It has worked in me ever since."

"Very well. Your missionary from India told of the closing of a woman's hospital over there, the only one in some wide region, for lack of doctors, and you said, For sweet mercy's sake, if they are going to open hospitals, why don't they see to it that they have doctors to run them? Of course you brought yourself up standing as soon as you framed the question."

"Obviously if women don't volunteer as missionary physicians it would be difficult to obtain them, would it not?" interjected Mary.

"Now I have always read and heard more than you seem to have about conditions in China and India; I had known some missionaries and yet,—really it seems all the less excusable,—it had never once occurred to me as a possibility, until I read that letter of yours, Merle, that I could go myself."

"And you begin to think about it then?"

"Rather casually at first. I can't say that I was keen about welcoming the notion, but the pressure of the awful lack of sane medical practice in India took possession of me."

"I remember, Kate, the day that Ilien was run down, when the girls were here chattering about what they should do after we graduate, where to settle, how to get their kites up and all that, that you said something about India."

"It was that night that I decided the question, while I was alone here. There was something so bizarre, positively, in sensible, intelligent, trained Christian women hunting everywhere for a place to practice medicine where there were not too many rival doctors already on the spot,

here at home, and utterly ignoring those vast, uncared-for populations in the Orient where they are so mortally needed. The lack of all human proportion in the situation, the sheer disregarding of Christ's will that His disciples go out to succor and redeem all nations, smote full upon me. For is not the question for us, if we are Christian, not where we can gain most, but where we are needed most? It seemed perfectly clear to me, and the matter settled itself then and there. That is, supposing I am the kind of a girl they want."

"But, Kate, why haven't you told me before?"

"How could I? Think what these weeks have been for you. And then, too, I couldn't dream that you would see it quite as I did. I dreaded trying to explain."

"You would. But do you see how with both of us we can find our way now to go on this strange new adventure in Christ's name without such hesitation because of having once heard and answered marching orders, when we volunteered to go overseas? It simplifies, doesn't it? Really, that was in many ways harder,—it was surely harder for our families, there being actual personal peril for us to meet. The separation from home was as complete and bade fair to last as long—for you know we enlist for China and India only for seven or even five year term. But that appeal was hardly made before we volunteered to go. It was a matter of course."

"Oh, Merle, what if Christian men and women in this country some day respond to Christ's call to minister to the needs of the world like that—no heroics, just as a matter of course!"

Mary had left the divan; she stood now in the window, overlooking the sea of roofs with lights everywhere like constellations seen through a delicate haze.

For a long time neither spoke. Then Mary said, musingly, coming back to the present.

"Tomorrow is another day, and on the third day Ilien will be buried. Then life begins again—but not life on the old terms. Ilien is not dead; it is for me to make her live on."



After another pause Kate said, "You have had no time yet to let the Springfield people know, naturally."

"Not yet. That does not intimidate me. They will take it like the true souls they are, as they did before. But I have no end of things to think of, Kate."

"One of them is Constance Chilton. She is on your trail."

"Oh dear! I had forgotten her existence."

"She has by no means forgotten yours. She was here today and wanted to come again tomorrow, but I put her off. She seems to have something serious on her mind."

"I suppose that is possible," said Merle, but without much enthusiasm.

**CONCLUDED NEXT MONTH**



**MA PAU, A HINDU CONVERT AND FINE TYPE**



## IT IS OUR CUSTOM

BY EDITH CRISENBERRY, OF NOWGONG, ASSAM



IN the little village homes of Assam, while the evening meal of rice is boiling and bubbling in the large pot over the glowing coals, Buri-Ae (the old grandmother) seats herself in the center of the back door-yard and gathering the children of the household about her tells them this story:

Once upon a time there was a woman gardener and she planted a flower-plant with great care. Though she tended it carefully it would not flower. She, therefore, asked it one day, "Plant, plant, why do you not flower?"

The plant replied, "If I am to flower, why then does the cow eat all my buds?"

Malinee (in Assam a woman gardener is always called Malinee) thereupon approached the cow and asked, "Cow, cow, why do you eat the buds of my plant?"

Cow: "If the cowherd does not tend to me, why should I not eat the buds of your plant?"

Malinee: "Cowherd, cowherd, why do you not tend the cow?"

Cowherd: "If the cook does not give me rice, how then can I tend the cow?"

The story goes on and on. Malinee in turn interviews Cook, Faggot-seller, Blacksmith, Cinder-seller, and Cloud. At last the Frog is called to account.

"Frog, frog, why do you croak?"

And the frog replied, "Why should I give up the practice of my ancestors?"

This little Assamese folk-tale well illustrates the underlying principle of Assamese life and society—keeping up the practices of the ancestors. One of the

first words a foreigner learns on coming among the Assamese people is "dustor," meaning custom. For the fact that a certain thing is their custom is always sufficient reason for doing it, or for not doing it. How often when we have gone to a home to plead with the parents to allow their eight- or nine-year old daughter to remain in school instead of taking her out to keep her in the seclusion of the zenana or giving her in marriage, we have met the final all-convincing argument, "But it is the custom of our caste."

In talking with the people how often they will frankly admit that child marriage is wrong, that the treatment of their widows is unjust, that the caste system is a hindrance to their development and progress; and then with a helpless wave of the hands they will disclaim all responsibility with, "They are our customs, what can we do?" The moral of the old folk-tale, "Why should I give up the practice of my ancestors?"

It is a wonderful testimony to the power of the Gospel that there have been those among these people who have been able to break through their old social and religious practices to become Christians. But all through Assam and all India today, we know there are hundreds and thousands of people who believe the Gospel message and long to confess it but have not the courage and power to break caste and give up the deeply-set practices of their ancestors.

As in all teaching and training, we must look to the years of childhood before customs are so firmly established if we

would make the way easier. And here the kindergarten has an important part in the inculcating of true ideals and right practices.

When our modern kindergarten was opened in Nowgong, Assam, we had Christian, Mohammedan and eleven different castes of Hindu children. At first class distinctions were closely drawn. The children sat in groups or lines according to their religion or caste. But when the circle was formed, the ends of these lines must somewhere meet. Common interests drew them together around the sand-box. The high and low caste built their block houses side by side, and found that they could live as friends and neighbors. The Brahmin and the Mikir, the Mohammedan and the Christian, all grasped hands and sang together, "We

are Little Friends of Jesus," and then all snuggled up closely together in one group to listen to pure, wholesome stories for children, and the sweetest story ever told.

The boys and girls of the Assam of today will be the men and women of the Assam of to-morrow. To every one of them as to their parents will come the concluding question of the old folk-tale, "Why should I give up the practice of my ancestors?" We pray and believe "that the children will not be as their fathers, a generation that set not their hearts aright," because of the seemingly unanswerable question, but will answer boldly, "We will give them up because there are better practices in the religion of Jesus Christ, as we have learned and lived them in the Christian kindergarten and school."



GOING TO OUR MISSION SCHOOL AND KINDERGARTEN AT NOWGONG, ASSAM, IN A BULLOCK CART. NOT SO SWIFT AS AN AUTOMOBILE BUT SAFER AND LESS CONDUCTIVE TO NERVOUS EXHAUSTION. IT IS A BEAUTIFUL WORK IN WHICH MISS CRISNBERRY IS ENGAGED, AND THE SCHOOL GIVES HER OUTREACH

# ENLISTMENT WEEK DECEMBER 7 to 14

# WHY SHOULD WE? OBSERVE IT?

By J. Y. AITCHISON, *General Director*

1. *Because* the spirit of selfishness, with all the injustice which this engenders, is stalking unbridled abroad in our land.
2. *Because* America with fearful recklessness is abandoning the unselfish motives which actuated us, as servants of humanity, in entering the war, and is returning with shocking speed to the quest for the almighty dollar.
3. *Because* the only hope of America and of the world is that the whole Church shall re-enlist under the leadership of Christ and give evidence of a new incarnation of the spirit of love, brotherhood, justice, and service.
4. *Because* America is the world's greatest stronghold for the Christian faith. With one Protestant church member for every four of our population, three-quarters of the student body of our higher institutions of learning members of Protestant churches, and the greatest per capita wealth of any nation of the world, both God and humanity have a right to expect Christian America to do her full duty in this crisis-hour of our history.
5. *Because* "The ambition which puts any personal advantage in front of service is anti-Christian. It is economically unsound. It doesn't matter whether it be in an individual life, a business, or a church."
6. *Because* Northern Baptists cannot be true to their past history, their present opportunity and their full responsibility if they fail to respond at this hour to Christ's test:—

"IF ANY MAN WOULD BE MY DISCIPLE, LET HIM DENY HIMSELF AND TAKE UP HIS CROSS AND FOLLOW ME."

## THE ENLISTMENT PLEDGE CARD

## NEW WORLD MOVEMENT OF NORTHERN BAPTISTS

### ENLISTMENT PLEDGE

**R**EALIZING the supreme importance, in this momentous hour, of the triumph of the principles and spirit of Jesus Christ in all human relationships, I hereby pledge my earnest endeavor to exemplify in my life the spirit of Love, Brotherhood, and Justice, manifested in the character of my Master. And to this end, I promise *an enlarged allegiance* to Christ and His Church, and covenant to set apart a just proportion of my time and money to help attain the objectives in THE NEW WORLD MOVEMENT.

*"If any man would be my disciple, let him deny himself and take up his cross and follow me."*

Name .....

Address .....

Church .....

Published by the General Board of Promotion, 200 Fifth Ave., New York City

SEND A REPORT OF YOUR CHURCH'S OBSERVANCE OF ENLISTMENT WEEK, GIVING AS FULL RESULTS AS POSSIBLE, TO THE GENERAL BOARD OF PROMOTION, J. Y. AITCHISON, GENERAL DIRECTOR, 200 FIFTH AVENUE, NEW YORK CITY



## THE FIRST CHRISTMAS CAROL

Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

Chorus: Glory to God in the highest, and on earth peace, good will toward men.  
— *St. Luke's Gospel.*

### A Christmas Carol

And they who do their souls no wrong,  
But keep at eve the faith of morn,  
Shall daily hear the angel-song,  
"Today the Prince of Peace is born!"  
— *James Russell Lowell.*

### Christmas Eve

Oh, hush thee, little dear, my soul,  
The evening shades are falling;  
Hush thee, my dear, dost thou not hear  
The voice of the Master calling?

Deep lies the snow upon the earth,  
But all the sky is ringing  
With joyous song, and all night long  
The stars shall dance with singing.

Oh, hush thee, little dear, my soul,  
And close thine eyes in dreaming,  
And angels fair shall lead thee where  
The singing stars are beaming.

A shepherd calls his little lambs,  
And he longeth to caress them;  
He bids them rest upon his breast,  
That his tender love may bless them.

So, hush thee, little dear, my soul,  
Whilst evening shades are falling,  
And above the song of the heavenly throng  
Thou shalt hear the Master calling.

— *Eugene Field.*

### Gates and Doors

Unbar your heart this evening  
And keep no stranger out,  
Take from your soul's great portal  
The barrier of doubt.  
To humble folk and weary  
Give hearty welcoming,  
Your breast shall be tomorrow  
The cradle of a King.

— *Joyce Kilmer.*

### A Christmas Thought

For who is it smiles through the Christmas  
morn —  
The light of the wide creation?  
A dear little Child in a stable born,  
Whose love is the world's salvation.  
He was poor on earth, but He gave us all  
That can make our life worth the living;  
And happy the Christmas day we call  
That is spent, for His sake, in giving;  
He shows us the way to live;  
Like Him, let us love and give!

— *Lucy Larcom.*

### A Christmas Carol

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry!  
And the star rains its fire while the Beautiful sing,  
For the manger of Bethlehem cradles a King.

There's a tumult of joy  
O'er the wonderful birth,  
For the virgin's sweet boy  
Is the Lord of the earth.  
Ay! the star rains its fire while the Beautiful sing,  
For the manger of Bethlehem cradles a King.

In the light of that star  
Lie the ages impearled,  
And that song from afar  
Has swept over the world.  
Every hearth is aflame and the Beautiful sing  
In the homes of the nations that Jesus is King.

We rejoiced in the light  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! We shout to the lovely evangel they bring,  
And we greet in His cradle our Saviour and King.

— *Josiah Gilbert Holland.*



## CHRISTMAS VERSES FOR CHRISTMAS SERVICES

**The Little Town**

O little town, O little town,  
Upon the hills afar,  
We see you, like a thing sublime,  
Across the great gray wastes of time,  
And men go up and men go down,  
But follow still the star!

And this is humble Bethlehem  
In the Judean wild;  
And this is lowly Bethlehem  
Wherein a mother smiled;  
Yea, this is happy Bethlehem  
That knew the little Child!

Aye, this is glorious Bethlehem  
Where He drew living breath  
(Ah, precious, precious Bethlehem! —  
So every mortal saith)  
Who brought to all that tread the earth  
Life's triumph over death!

O little town, O little town,  
Upon the hills afar,  
You call to us, a thing sublime,  
Across the great gray wastes of time.  
For men go up and men go down,  
But follow still the star!

— *Clinton Scollard.*

**A Child's Christmas Hymn**

Away in a manger, no crib for a bed,  
The little Lord Jesus laid down His sweet head.  
The stars in the heaven looked down where he  
lay,  
The little Lord Jesus asleep on the hay.

The cattle were lowing, the Baby awakes;  
But the little Lord Jesus, no crying he makes.  
I love thee, Lord Jesus! look down from the sky  
And stay by my cradle till morning is nigh.

— *Martin Luther.*

**His Birthday**

He chose this way, it may have been,  
That those poor mothers, everywhere,  
Whose babies in the world's great inn  
Find scanty cradle-room and fare.  
As did the babe of Bethlehem,  
May find somewhat to comfort them.

— *Mary Riley Smith.*

**Christmas Outcasts**

Christ died for all; He came to find the lost,  
Whether they bide in palaces or slums, —  
No matter how their lines of life are crossed.  
And they who love Him best will serve Him most  
By helping those to whom no Christmas comes.

— *Selected.*

**The Angelic Song**

Not in vain the angel's joy notes,  
Not in vain the Christ was born;  
Millions join the heavenly anthem  
Each returning Christmas morn.

— *Ivy English.*

**Shine Out, O Star!**

What shall we do for the blinded eyes  
Straining their gaze afar,  
Seeing no promise of dawn arise,  
Searching in vain for the star?

Dear God, so far in the lifted heavens —  
So low in the dust they lie,  
To whom no glimpse of the day is given,  
No star in their midnight sky.

The burdened and weary, the sick and faint,  
Who moan out their despair  
Till the still air pulses with their complaint,  
And the pang of unheeded prayer.

Sweet choir of God, this Christmastide  
Sing out your song again:  
Is the Christ-child born? Has he come to  
abide?  
Does it mean "good will to men"?

Shine out, O star, on their darkened way,  
Whose eyes with tears are dim,  
The Christ-child lives somewhere today —  
Make clear the road to Him.

— *Mary Lowe Dickinson.*

**Various Uses**

These poems may be mounted on cards and  
given as a souvenir of a Christmas meeting; or  
used in a song service, and recited between the  
Christmas carols and hymns.



## CHRISTIAN ENLISTMENT WEEK—DECEMBER 7-14

### SLOGAN: ALL BAPTISTS MOBILIZED IN DECEMBER

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## Messages from Foreign Mission Fields

### A School Instead of a Theater

I have not yet reported to you how three villages on an island about ten miles from Ungkung asked us to open a school for them. They agreed to furnish the school building and pay the full salary of the teacher. I went out to look at the building they proposed to use. It was very suitable and was formerly built as the headquarters for the theater troops which came to give performances in the village. Now the people have decided that a school and a church are better than a theater. They wanted a Christian teacher of course that they might have church services on Sundays. We found a teacher and started things. There are now thirty-three scholars in the school. On Sundays about a hundred men, women and children attend the services. The villagers also begged for a Bible-woman to come and teach their women more of the Gospel and she reports a splendid opportunity. — G. W. LEWIS, *Ungkung, South China.*

### The Answer of Buddhism to the World Problems

"A visit to the famous pagodas is sufficient to show an outsider that the Burman wants show in his religion," writes Rev. J. Lee Lewis, of Tharawaddy, Burma, who recently spent two days in Mandalay, the former capital of Burma and the present stronghold of Buddhism. "On a hill overlooking the city a Buddhist monk or hermit has erected dozens of gold-leaf plastered idols of Buddha with money contributed to him. A passageway covered over by corrugated iron with about 800 steps hewn out of the rocks gives an air of stability to the affair. At the foot of the hill are shown gruesome pictures of the tortures the disobedient must endure, such as being boiled in hot oil or being sawn asunder by black devils.

People were "shiohoing," that is, bowing down before the idols and offering flowers, printed prayers and candles, all bought in the pagoda. Before each idol stood a collection box, chained to a heavy timber for safety's sake. Some women gave all they had for their heathen gods, even their pride, their hair. A thirty-five foot gilded statue of a saint, with hand pointing down towards the city, gives definite expression to the old tradition that a saint pointed out the site of Mandalay and therefore it is sacred.

Well, folks, I saw enough of Buddhism that day to make me sick. Some 12 lakhs or \$400,000 was being spent on that hill to make it a Buddhist shrine, for their gods, not for their people. What would that sum mean put into a maternity hospital in Mandalay, or a school system out in the jungles where the priests have kept the people so ignorant for centuries? Besides these garish idols, I found at the top of the hill three objects — a sick woman, a man in sorrow and a human corpse, blackened in color, with entrails being eaten out by a black crow, illustrating the best Buddhism gives to the people, "All is pain, all is sorrow and all is death." This is the answer of Buddhism to the problem of sorrow and heartache in the world. It has failed to help the people, and even the small reform group cannot stem the tide away from the false to the true."

### Hardships in the Podili Villages

In the Podili villages we found great hardships among all classes and especially among the poor Christians. The early rains were a failure entirely last year and have been again so far this year. Daily we see the clouds gather and scatter with only a few drops of rain. Meanwhile the price of grain mounts higher and higher. At the camp in Podili where we stayed longest the Christians had nothing to do

all day long but gather the wretched cactus fruit and eat it. They were much discouraged and we had nothing to give them. If rains come in abundance now there will not be a famine and the price of grain will go down, but there will be hardship for a long time to come. The people are especially badly off for clothing. The four years of the war made clothing so high in price that the people bought as little as possible, and now with the threat of famine conditions are worse than ever. —J. A. CURTIS, *Donakonda, South India.*

#### Relief of Famine Sufferers in India

A tabulation of reports received show that contributions have been sent to India for famine relief, as follows:

Through the various Foreign	
Mission Boards . . . . .	\$154,088
Through <i>The Christian Herald</i> .	65,000
	<hr/>
	\$219,088

In addition to the above, several of the Boards have increased appropriations for regular work in India with a view to helping their missionaries meet the demands created by famine conditions. These sums are not listed in the above. We have also had reports of individual contributions sent direct to India; but no attempt has been made to tabulate such gifts.

Assistance has been rendered by the missionary through the organization of relief committees and loans of moneys to the Indians for the purchase of grains. Large quantities of clothing and blankets have been distributed. Help has also been rendered by starting various kinds of work on new buildings and repairs, thus affording for the people opportunities to earn sufficient to meet their needs.

Famine conditions in India have been considerably relieved by the falling of fair rain in considerable parts of the country. But, as usual, other sections have been almost rainless. In these sections of little rainfall, crops are not growing, work is not available for farmers or day laborers, and acute suffering still continues.

This last famine has left as one serious problem responsibility for thousands of famine children. One Indian Christian

leader in the Deccan section of Western India recently wrote as follows:

"Very early one morning my wife and I were awakened by hearing cries at our door. When we opened the door we saw three little girls and two little boys who had been left there by their relatives, who had dropped them and gone away. There was no one else to look after these abandoned little ones. We had to assume the responsibility. The number of such children on our hands has now grown to 103. There is no person or Home to which we can send these children who have been abandoned by their parents because they had no means of feeding and caring for them."

#### A Church Building Society

Because of the difficulties in the way of renting chapels and the uncertainty of our tenure after getting them, a Church Building Society has been started by the Chinese Association of the East China Mission. This organization has for its object the aiding of the churches in the Association in securing their church homes. It is proposed to raise money from the Chinese Christians, from appropriations from the funds granted by the Foreign Mission Society, from saving in rent where the Society helps to erect buildings, and from special gifts from friends. By this plan a house of worship and working plant will gradually be secured for each of our congregations. —A. F. Ufford, *Shaoingfu.*

#### Native Ignorance and Superstition Join

During dispensary work it was noticed that the patients as they gradually improved suddenly ceased to come. Inquiry elicited the fact that when they were about well some of the patients would take a dose of native medicine to "recover on," prompted by the fear that if the complete recovery were made with foreign treatment a subsequent attack could only be relieved by foreign medicine. If the foreign physician were not near there would be great danger that they could not be relieved. Consequently the disease spirit was fooled into the belief that the cure had been effected by the native medicine. —J. C. Humphreys, *Ningyuanfu, W. China.*



## TEACHER-TRAINING CLASSES FOR NEGROES

THE following facts are compiled from the report of the Committee on Work among Negroes, International Sunday School Association:

The Negroes of America number over ten million, and constitute one-tenth of our population. They differ from the average immigrant in that they are native-born, have been reared in an environment wholly American, have unconsciously breathed the atmosphere of American ideals until they love their American homes and are absolutely loyal at heart to American institutions. For three hundred years the Negroes have been a factor in our civilization. Patiently they have endured the burdens of oppression, heroically they have waited the slow processes of evolution, expectantly they have yearned to earn by their well-doing the right to be counted among men. In a country whose very corner-stone is that "All men are created free and equal," whose slogan is "Freedom, justice and a fair chance for all," these Negroes, this tenth of our population, whose sons threw themselves with one heart and one soul into this world's struggle to "make the world safe for democracy," have hoped for their share in the larger liberty.

In normal and industrial schools and colleges are gathered 100,000 Negroes, who by their very presence in these schools show that they have ambition to rise above the common level. About 6,000 are graduated each year. These are the logical and natural leaders among their people. Many become teachers in the rural schools. Some enter professions. The better their education of hand and head, by so much are they of greater value as an asset in any community. In these higher-grade schools have been introduced Sunday-school teacher-training classes, under the general supervision of our own Dr. Holmes C. Lyman, formerly dean of Benedict College. He has discovered that the advanced students do respond to the appeal for race betterment through religious education. They get a new appreciation of the Sunday school as a factor in character development. Presidents of colleges and principals of normal and industrial schools,

and for the most part the members of the faculties, are enthusiastic in their cooperation.

### WHAT OF THE RESULTS?

Paragraphs and pages of the school catalogs and other publications are devoted to the advertising of Sunday-school teacher-training courses. Whole evenings, often in commencement week, are given to the graduating exercises of these classes. Diplomas are issued on commencement day, and names are printed in the commencement day program specifically magnifying the Sunday-school teacher-training class. Seventy-nine institutions have given definite place for this work in the regular required curriculum studies. In others it is volunteer extra work. The interest increases from year to year.

In denominational schools the special course approved by that denomination is urged, and the classes very often register with the denominational educational secretary. In the state schools the interest in the work and the enthusiasm is even greater than in some denominational schools.

The appreciation of this Sunday-school teacher training is so great that the sum of \$287.49 was given by the students themselves, in order that the rural school teachers who attend the summer normal sessions might have the privilege of this special preparation for Sunday-school betterment. This amount was supplemented by an appropriation of \$250 from the Phelps-Stokes Fund, and other gifts, sufficient to furnish teachers in fourteen summer normal schools this year.

The total enrollment in these classes in 190 institutions in eight years is 17,619. The rural schoolteachers enrolled in summer normal schools will add 1,428, a grand total of 19,047. In the follow-up of these students by their teachers it is certain that a great many of them are enthusiastically working in their local Sunday schools. Many local Sunday-school teacher-training classes have been organized in churches and communities. More than a score who have taken the work in these school classes are now teaching it in other institutions.

## A WORD WITH THE WOMEN

BY HELEN BARRETT MONTGOMERY

**A**RE you troubled over the new plan? Rejoice in it. Remember how you feared the united apportionment and see how our work has prospered and enlarged under it.

Nothing worth while has been taken away. The integrity and value of the women's organizations were recognized and safeguarded by the enactment of the Northern Baptist Convention in creating the new plan.

Every State and Associational Secretary will have greater, not lessened, responsibilities. Every circle must do harder work with a bigger spirit for a greater task.

Every State and District organization must gear itself into the new denominational machinery for a big new objective, never before possible.

As women, we must assume the new responsibilities which the denomination has laid upon us. Women are to be members of all the committees, national, state, and local; are to be represented on all the governing Boards. This means that we must take a new attitude of mind toward denominational gatherings. We do not attend them as spectators, but as delegates and participants. We share the responsibility with our brothers to see that right action is taken, those best fitted put on committees, and such programs presented as will really edify. We, like them, have to be the enemies of dry rot, routine, timidity, inefficiency and indirection.

Baptist churches are democracies. In them the majority rules. The duty of women to quietly assume their full share of responsibility is evident. It is in recognition of the new day that our own denomination has invited us to a share in its management. We must demonstrate our fitness for the new day by the enthusiasm and intelligence with which we enter into the new plans.

Take, for example, the plan for organizing the local church, which is the nub of the whole situation. Our general secretary, Dr. Aitchison, has asked that promotion committees made up of men and women

be organized in each association to cooperate with the State Boards of Promotion, and a similar committee be appointed in each local church to work under the associational committee. Women can do more than any other group to speed up the organization of such committees. Will not each woman who reads these words make it her business to see that the matter of organization is pushed in her church and association?

Then there is the enlisting of all the women in the great missionary program of the church. Not half the women and girls who are at present members of the church are enrolled as members or contributors to organized missionary work at home and abroad. Our two women's societies have splendid joint plans for enlisting the uninterested by gaining recruits for the membership of the local circles and the prayer groups. How many churches will go over the top this year with every woman enlisted as a praying, contributing, believing member of the Woman's Missionary Society?

Then there is the interesting of the women who are prevented by circumstances from attending the meetings, sickness, distance from the church, business or the care of invalids. All these can be reached through the extension plan. The reading contest, too, can be pushed and the circulation of *Missions* enlarged, and the circles brought up to the standard of excellence. There is work enough to keep every woman busy in these and the study classes and the organization of new circles, and encouraging the World Wide Guild extension and the Children's Crusade, and *Missions* in the Sunday school.

Afraid of the new plans! The only thing that is changed is that instead of giving all the time to raising the money, we can throw ourselves whole-heartedly into these splendid activities that will surely result in bringing in more money into the work than we ever dreamed of.

Prayer and work will swing the whole column into line.



## Two Stories of Americanization

The Wrong Way and the Right — A Vivid Contrast

### "THE HELPLESS WAYFARER"

BY ISAAC LAFLEUR

(See Page 96 in "Christian Americanization" by C. A. Brooks)

I EMIGRATED to the United States of America from Province of Quebec, Canada, in 1874, when I was but fourteen years of age. Biddeford, Maine, was the first American city I saw. Like all other French Canadian boys lacking in the fundamentals of a liberal education, I had no alternative but to go into the cotton mills and learn the trade. So I went to work in the card room, in one of the local mills. My duty was to tend the railway heads and my overseer was an old man with a long white beard. I do not now remember quite just what mistake I made one day, but at any rate I did something which displeased my master. He took me by the hair, pulled me to the floor, and in the struggle nearly plucked out one of my eyes. Then he kicked me several times, all the time cursing me, I suppose. I could not understand a word he said.

I was never so frightened in my life. I did not want to lose my position, which gave me fifty-eight cents a day—very high wages for a boy of fifteen years. It amounted to the splendid sum of fifteen dollars a month. This my poor widowed mother needed. It was a small contribution but a very vital factor in the support of the family.

Fortunately enough, the overseer thought I was punished sufficiently for my wrongdoing, so I was not discharged from my work. In my childish mind I thought

the overseer had an official right to punish me. It was a part of his duties. So I was determined not to let my mother know what had happened in the mill that afternoon. But when I came home at night—we were working twelve hours a day then—my face and eye showed redness and swelling. Of course mother noticed it as soon as I entered the house.

"What have you been doing?" she inquired as she ran to me.

"Nothing, mother," I answered truthfully.

"Ah, you have been fighting, eh?"

"No, I haven't."

"Well, what have you been doing?"

I could not evade the issue, so I told all about it. Mother became stern. "I told you that you had been doing something," she chided. "You know the boss has a right to punish you when you do wrong!"

To bring my mother back to good humor, for I could see that she feared I had done something terribly wrong and that I had lost my position, I hastened with, "But, mother, I didn't lose my position!"

According to my youthful way of thinking I had scored a great victory. I had not lost my position!!!

Thus I took my first lesson in American citizenship. And a thousand times since that day I have thanked God that I ever accepted Biblical Christianity, for surely

treatment like this could never have been forgiven without the love of Christ in my heart. It has all been forgiven, and I rejoice in my glorious privileges as an American citizen.

(Note: Of vital religious and historical interest are some of the early experiences of our foreign-speaking brethren while struggling to obtain a footing in the new land. Some may be able to tell how American friends have extended helping hands; others have stories to relate that cause us to wonder whether after all we live in a land where the spirit of loving toleration predominates. The writer of the account presented herewith states that it may be used as an illustration for the paragraph entitled "The Helpless Way-

farer," page 96 in "Christian Americanization," the Study Book by Dr. C. A. Brooks, published by the Council of Women for Home Missions. Men and women, young and old, of foreign birth, now members of Christian churches of any denomination, are requested to write brief descriptions of their early struggles in this country, dwelling particularly upon those occurrences that show how native Americans have either helped or hindered them in becoming adjusted to the new environment. Of course letters from native Americans written for foreign-speaking people will be appreciated. Address contributions to Coe Hayne, American Baptist Home Mission Society, 23 East 26th Street, New York City.)

## "JUST BENJAMIN"

"JUST Benjamin takes care of me." The little Mexican boy was quite positive about it. He had strayed into the Mexican day school conducted by Mr. and Mrs. Troyer, two of our Baptist missionaries in Southern California, and said he wanted to learn American lessons. He could not remember his father and mother. His brother Benjamin took care of him and his younger brother. Yes, Benjamin earned all the money and cooked all the meals.

When Mr. and Mrs. Troyer visited the little fellow's home they found Benjamin there, a timid Mexican youth who would answer scarcely a question about himself. Evidently he was doing all he could to keep up the house for his brothers. A chair or two and a few boxes to sit on and in one corner a board fastened to the wall to serve as dining table. And Benjamin did not want strangers to see the bareness of it all. He did his best to make the missionaries understand that they were not wanted there.

However the missionaries were deaf to all of Benjamin's rebuffs and visited the home again and again. Sometimes the little brothers told them that Benjamin was not in when the visitors very plainly could see him through the tiny opening in the door; or on other occasions they saw him rushing out the back door and down

the hill to avoid meeting his persistent callers.

After a dozen failures to gain another interview with Benjamin, the missionaries one Sunday morning were surprised to see the boy at the mission. Jesus touched his heart that day and he went away a new man. He was the first man baptized by Mr. Troyer in Southern California. His conversion made a wonderful difference in his life. He was satisfied no longer with his surroundings and confided to the missionary his ambitions. He said he believed his people with the help of the Saviour could become worthy citizens.

Benjamin made great plans, yet he realized that to make all the changes in his life and home, he needed study and employment. Indeed, the Mexicans are wonderful that way. They seem to think of study and employment as soon as they are converted.

"Please get me a job," said Benjamin to Mrs. Troyer one day.

For once the missionary was completely stumped, for it was her first experience as an employment agent. How would she go about it? Her first thought was to get in touch with a regular employment agency. Then she decided to do a little first-hand soliciting. The first man she interviewed in Benjamin's behalf was the proprietor of a number of large cafeterias.



He told her that he had no place for a young Mexican in any of his establishments.

"But you will find Benjamin a different sort of Mexican than those with whom you have had dealings," said Mrs. Troyer.

"I am not so sure about that."

"A wonderful thing has happened to Benjamin," went on the missionary bravely. "I must find him work so that he can carry out his splendid plans. I believe that God is going to use you in some way in his plans for Benjamin."

For a moment the business man looked doubtful. Then a smile lighted up his face. "Mrs. Troyer," he said, "perhaps you're right. Benjamin can have employment here. Tell him to call in the morning."

The young man began by washing dishes. Within six months he was one of the buyers for his employer's entire string of restau-

rants. He moved with his brothers from the little shack into a cozy home and steadily rose in power. He became superintendent of the Sunday school organized as a result of the day school, and soon began to help open up other stations. He applied himself to Bible study and learned long passages by heart.

After several years of practical work he went away to the Louisville Seminary for further study, and today he is pastor of a progressive Mexican Baptist Church in Southern California, a living witness of the wonderful change that can take place in the life of a Mexican when he accepts the Saviour. There are years of service ahead of him during which we will duplicate his splendid life over and over again as others of his race become transformed through his ministry. Both brothers are developing rapidly under competent Christian instruction. — *Coe Hayne.*



What kind of welcome and environment we give to these children will determine what kind of Americans they will make. Here are the potencies for good or evil



## FEELING THE "PULL" OF IT ALL

BY LILLY RYDER GRACEY

UNDERLYING the spectacular that was to be seen at the Methodist Centenary in Columbus was the spiritual message through it all, and that was felt by every visitor to the exposition. Life Service day was a culmination of the whole effort back of the Centenary Movement. At an afternoon meeting presided over by Dr. North, Bishop Henderson, after making an address, surprised his audience at the close by asking if there were any young men and women under thirty years of age present, who had thought of going to foreign fields as missionaries, or had had such impulse come to them since seeing the world at Columbus, and if so, for such to come to the platform. At once there was a move from all aisles and about a hundred proceeded to the platform. During the singing of

"I'll go where you want me to go, dear Lord,

Over mountain or plain or sea,"

the Bishop again asked if there were still others who would like to lead such lives of service, and over a hundred responded. Deep emotion swept over the Coliseum audience of five thousand. The Bishop proposed another challenge and asked if there were any who would like to enter the ministry. A hundred young men rose on their feet, and while the audience, with those on the platform and those on their way to it, kept singing, "I'll go where you want me to go, dear Lord," they joined the great company on the platform. Very impressively Bishop Henderson asked for the singing of the verse—

"I'll go with Him through the Garden,  
I'll go with Him all the way."

"Far and away the most interesting feature of the exposition was the human note, and next to the note of the intensely human was the cry of the unadantaged," said Dr. George B. Winton. "This celebration made one feel the pull of the world's need."

It was left to the India missionaries to make that "pull" be felt most irresistibly. Greater than pageant, music or exhibit, was the presentation on the oval one evening, by the India building participants who had given but three days' thought to it, with no preparation but the experience in the building the two previous weeks.

It was in the cool of the day, from 7.30 to 9 o'clock. No announcement had been made of anything extraordinary to take place. But on the grand-stand and benches were 20,000 people. An Indian procession of several hundred entered the great oval, and formed itself into a village scene where the people were at their various occupations; women were at their grindstones; fruit-sellers were crying their wares; boys were flying kites; women were peering out of their zenana homes; offerings and prayers were being made at the village shrine. Elephants, donkeys, goats and camels made the scene still more typically oriental.

The missionaries and their families and natives of India, and their hundreds of assistants, all in costume true to the country, acted out with evidences of deep emotion the mass movement that is sweep-

ing over India—the mass movement meaning that great groups of people, having learned something of Jesus Christ, come seeking to know more of Christianity.

Three scenes graphically showed the episodes constantly occurring in the development of the movement. Scene first in village life showed a native minister and helpers arriving and gathering the people for service; and the dashing to pieces of idols and shrines, as they begin to comprehend the truth. Scene second showed how the Arya Samaj, opponents of Christianity, enter and persecute the villagers by beating some, taking others to jail, by setting fire to homes and breaking up schools. Through all the persecution the seekers in the Mass Movement remained steadfast. Scene third showed a great Christian convention in progress. The great picture screen in the oval had hidden behind it from view 1,500 people all garbed after India fashion, who now came to the convention carrying banners

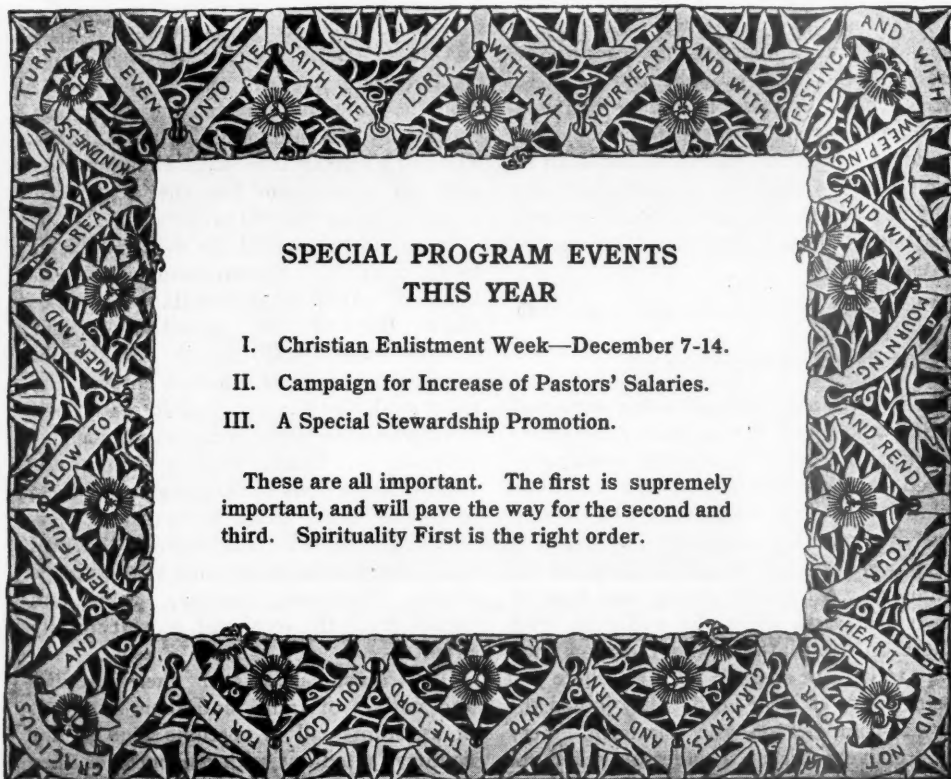
reading, "15,000 Chamars ask Baptism for all their people"; "25,000 sweepers ask the same"; representatives of 50,000 Pariahs and 60,000 agriculturists came with the same request. But the missionaries and Bishop Warne told the people they could not help so many for lack of missionaries, teachers and means.

Bishop Warne was to have led the 2,000 villagers and grand stand with its 20,000 spectators in prayer, but he was too overcome. The tense feeling of the audience gave way to tumultuous applause, when with outstretched hands Bishop Warne called "America, come over and help us," and Dr. North and Dr. Taylor appeared among the villagers bearing aloft a banner with the words:

"The Centenary triumphs!  
Let India advance!"

Then everybody sang, when the band struck up:

"All hail the power of Jesus' Name."



**SPECIAL PROGRAM EVENTS  
THIS YEAR**

- I. Christian Enlistment Week—December 7-14.
- II. Campaign for Increase of Pastors' Salaries.
- III. A Special Stewardship Promotion.

These are all important. The first is supremely important, and will pave the way for the second and third. Spirituality First is the right order.



## THE HUNGARIAN WORK IN NEW YORK CITY

BY HELENA TOTH

WE surely have been grateful for the big things that have come to our work in New York City. After we had our building and were using it as it was, we began to pray and work for the remodeling of it.

The first thing that we needed was a plan drawn up by an architect. A young man, whose wife was our organist several years ago, volunteered his services and did the work well. The next was to get a carpenter. We prayed. A young man from out of town volunteered his services. He did the work of tearing down and building up, after working-hours. We gave thanks and prayed for a mason to come and do the plastering. Our prayer was answered by another young man who came in from New Jersey. He went to the pastor and said that he had heard that we were doing some building in New York and he would like to offer his services for two months. These young men worked on and finished the first floor, the auditorium. The pastor did the painting himself, so that the remodeling of the auditorium cost only the materials that were used on it.

We had nothing to place back of the baptistry; a beautiful oil painting of John the Baptist and Jesus in the Jordan was given by one of our splendid New York women to adorn that part of our room. The room is painted in soft colors which are very restful and artistic. All our auditorium needs is pews, and then there will be few churches in the city which can surpass the beauty of ours.

The Hungarian girls' home for which we have been working and praying really

came into existence through our Woman's American Baptist Home Mission Society. It is a needed institution and I am sure will be a great blessing to the young womanhood of New York City. Our girls already feel that they have a place that can be called "home."

### A WOMAN'S POSTSCRIPT

P. S. I am just thinking possibly you would be interested to know about Ward, West Virginia. There is a Hungarian church there and the members are related to our members in our church in New York City. The pastor comes every three months to baptize and preach and attend to any necessary business. One man, the chairman of the preaching committee (there are seven in this committee who take turns preaching), takes care of everything between times. A committee of five men led the prayer-meetings. One is surprised to hear the messages these laymen can give in services and prayer-meetings. They are splendid personal workers, too. On the Fourth of July seven candidates asked for baptism. These were accepted and the date for the baptism was set for Sunday at 2 P.M. As there is no baptistry in the church, the baptismal service is held on the banks of the creek and baptism performed in the creek.

Just as we were starting for the appointed place from the church the husband of one of the women to be baptized came and said that he wanted his home to be all for the Lord, and not half for Him. He gave his testimony and was accepted by the members. When all had been bap-

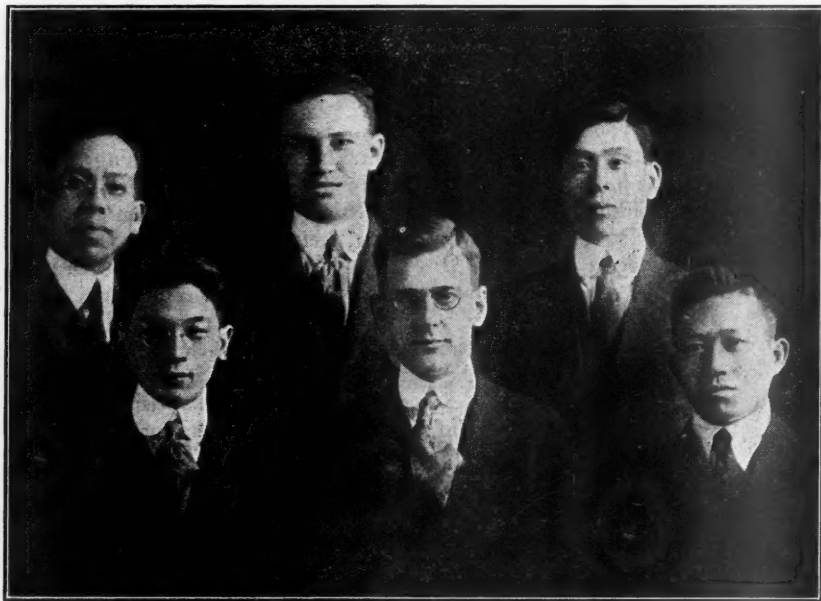


tized and the pastor was coming out of the water a young man came to him with tears in his eyes and said that he had "kicked against the goad" long enough and he, too, wanted to follow the example of the Master. It was very impressive there in the open air on the banks of the creek to hear the testimony of this man. The congregation joined heartily in singing "Ring the Bells of Heaven" as he descended into the waters just as he was, in his street clothes, with the pastor. This very same man at Easter-time, when his wife wanted to be baptized, said that if she dared do that, she would be his wife no longer. On Easter Sunday at noon she called him to the dinner-table with these words, "Come, and let us have our last meal together." He looked up questioningly and asked what she was talking about. She repeated her sentence and added, "I am to be baptized this afternoon and you said you would not live with me any longer. So let us sit down with

our two children and have our last meal together." It was a silent meal, the children looking first at the mother, then the father, as the tear-drops fell. After the dinner he began to get dressed and said to his wife, "I see that you are determined, so I am going with you to the baptism," and helped her get dressed. Today they have a lovely Christian home. In every one of the Christian homes, early in the morning about five o'clock, before the men go into the mines, one can hear a hymn of praise sung before the morning worship that is held before breakfast. The devotion and giving their all to the Master and His cause is beautiful to see.

"Oh! life is life on the lower West Side,  
Just as it is on Riverside Drive.  
There is love and honor and courage there,  
And hatred and failure and black despair —  
Mixed up, as there're mixed up everywhere —  
On the lower West Side."

— *From On the Lower West Side, by A. Ray Petty.*



INTERNATIONAL STUDENTS DEPUTATION TEAM OF THE UNIVERSITY OF CALIFORNIA AT BERKELEY  
A Y. M. C. A. TEAM THAT DID A CONSPICUOUS WORK OF PERSONAL EVANGELISM



## THE OUTLOOK IN OUTLINE

BY EDWIN M. POTEAT, D.D.

*Secretary of Department of Prayer and Stewardship*

THE outpouring of life and treasure, the huge volume of sacrificial living called out in the terrible years just behind us, are a discovery and a call.

They have uncovered hidden depths in human nature. We had forgotten, for a generation, what stuff we are made of. Then, suddenly, we were put to test by awful hazard. And lo! whole peoples were thrilled by one feeling, and swept into one enterprise in a passion of comradeship beyond belief. In the presence of this revelation of human nature we stand in awe today, and see with new comprehension why the Psalmist exclaimed, "Thou hast made him but little lower than God." And we now know why Jesus stood before the vilest of our race with awful reverence and hope, as Michael Angelo before a rough block of marble said, "What a god-like beauty thou hidest!"

And this new discovery of depths, resources, capacities, in human nature is a call, a challenge, a demand. Can we hold our gains and "carry on"? It is easy to say why we poured out life in such tides in the war. There was the motive of Self-preservation for Belgium, and for France, and for England, and perhaps also for ourselves. There was Patriotism, with its thumping heart singing the Marseillaise, Rule Britannia and the Star-Spangled Banner, with something of the lure of the pomp and circumstance of war. But we know that "military glory is a bloody rag, that conquest is the first in the catalog of mighty crimes; that a throned tyrant sitting crowned amid his treasures, and his

armies, with the praises of millions rising up like a mist around him, is but a fit mark for the thunderbolt of Almighty God." Yet we still cherish the sentiment, "It is sweet to die for one's country," and we cheerfully answer, "Here," when our country calls. Then there was the motive of love for the ideal of Justice and Freedom for all nations. We sang it with a fervor unknown before:

"As He died to make men holy,  
Let us die to make men free,  
For God is marching on."

Here we pass to higher ground, and may be said to have given our billions of money and our lives for Christ, for the reign of Truth on the earth, at least to the extent of crushing a lie.

But, now! Can we carry over the enthusiasm evoked by the motives above named into winning the world for Christ? If not, why not? Surely we can no longer say we lack the sense of peril to our civilization. The long-drawn-out demonstration that Christ is the only Saviour, of the inadequacy of all other saviours, is repeated today with trumpet-tongued and dismaying emphasis. Is there no peril for us in the conflagration blazing all across northern Europe, with its central fires in Moscow? Some one has put it in a figure:

"All Time's sea is foam."

Peril? Yes! But somehow we lack the wave-like mass-psychology which swept the peoples into war. But is not the enthronement of Jesus over all the world and over

all the life of the world as definite a task as dethroning the Kaiser? Is not the establishing of a world brotherhood as clear a program as contradicting Prussian militarism? Is not converting the nations to Christ as plain a proposition (as it is infinitely more comprehensive) as lifting the heel of the oppressor and making the small nations free from political bondage? And is not the passion for Justice, for a square deal for all men and nations, but one remove short of the passion for the Kingdom of God for all the world? And if we felt the passion for Justice, can we not take the next stride and abandon

ourselves in the final and holiest of all—the passion for the Kingdom of God?

If we rise to this new level, the whole Church of Christ must confront the whole people with her program as the only safety for the whole world. Only as we succeed in this combined appeal, in enlisting every man to get into the only program big enough to forestall revolution and make the world a safe place, a program high enough and hard enough to create heroes 'over night'—only so, can we utilize the new revelation of our resources in human nature and in Christ; only so can we answer the call of the new day which is here.

## THE COMMUNITY CENTER

BY MARY LATHROP BISHOP

A CHRISTIAN Community Center may be defined as the adaptation of the settlement idea to the work of the church. "What is a settlement, any way?" asked one boy of another, as they waited for the doors to open. "Why, don't you know?" was the answer. "It is a place where they settle everything." A day in a Community Center would verify the truth of the boy's definition. There are the countless acts of kindness, the silent gifts of patient service, the wise counsel and tenderness shown to little children. There is a steadfast fight against all forms of vice and a declaration of the gospel of friendliness.

The Community Center is the ideal approach to the social problem. "Its foundation is local democracy and its keystone self-government and self-support." The interests are broader than merely play, recreation or fine arts. It will be a factor in reconstruction work, in moral safeguarding of the neighborhood, in helping to solve the problem of juvenile delinquency and the rejuvenation of family life. The new Christian Center must be broader and bigger than any ideas we have had in the past. It is not the building but the spirit that dominates the work.

The Community Center has intimate relations with extension teaching, aids in uniting the regular school work with community life and assists in finding employment. It should affiliate with the Americanization work of the Y. M. C. A., the International Institute of the Y. W. C. A., with the divisions of the Red Cross Service, with Health Boards and with Women's Committees of the State Councils of National Defense.

The objective point in community work is not within the walls of the structure where its workers dwell, but in the homes about it, and the program should combine variety and utility with beauty. The community idea is comparatively new, but as in all such movements that do not create need, it is the outgrowth of the best methods.

The Community Center affords opportunity to get into personal relations with those who need help, winning their confidence, entering into their daily life and living among them as friends. Years before the Settlement House came into being, men and women went in and out among the poor of London with messages of cheer. There were men who taught Bible classes one hour and boxing classes

the next with equal energy and joy, and with equal religious devotion and fervor, so the records say. Since the early pioneer days there have been many changes in methods. In addition to the personal heart-to-heart relations, there are organized departments of social and industrial and religious work. There are many activities, such as Kindergartens, Vacation Schools, Day Nurseries, Diet Kitchens, Flower Missions, Libraries, Fresh Air Work and General Relief.

The Christian Community Center, as we now understand it, is the church organized to meet an emergency which a large city creates. Dr. Steiner has said: "It is a mistake to suppose that the religious motive must be hidden; the more frankly and openly religious the atmosphere is the better."

#### SOME OBJECTIVES OF THE COMMUNITY CENTERS

Its mission to change environment so that outer life may have its chance.

Work for the cleansing of tenement life, for proper hours of labor, for the discovery and recovery of the churchless families of the community, for the coopera-

tion of the church in behalf of the home life of the neighborhood. One Christian Center was able in a few short months to transform an entire neighborhood — almost like magic — the habits of the women and children changed. Flowers began to bloom on the window-sills of the dingy tenements because flowers grew at the Neighborhood House. The children's faces and hands began to assume flesh tints, buttons were sewed on the clothing, and mothers began to take a pride in their homes.

The trouble has been in the past that much of the work has been experimental and spasmodic; we need now a great concerted movement, persistent, patient, working with the goal ever before us of a Christianized America through these centers of influence. Too much unorganized effort causes waste of energy and working at cross-purposes. This may be remedied by a united community effort. The depths of personality have not yet been sounded in our program. It is a new world we are looking upon. We need the same spirit of courage and devotion and sacrifice that has been shown in the day just passing into history.

Here is a community center established on the plains of Wyoming as a private enterprise by Dr. and Mrs. James T. Muir, near their ranch. Here they conduct a Sunday school and hold religious services in a community that otherwise would be destitute of Christian privileges.





## THE EXTENSION DEPARTMENT

The extension department of the Woman's American Baptist Home and Foreign Mission Societies is not entirely new to the churches of the Northern Baptist Convention. For a little over a year, packets of literature have been sent to 160 visitors, who have distributed them among 1,000 extension members in 30 states.

The extension department plan is one put forth unitedly by the two societies to reach shut-ins and others who, for various reasons, cannot attend missionary meetings where they will receive inspiration for service which comes from interesting programs and social intercourse. When fully worked out it hopes to reach mothers of little children, business women, invalids, rural churches, dying churches, whose members will be lost to the cause if no effort is made to hold them, unorganized Baptist women in union churches in small towns, and unorganized women in small Baptist churches.

The whole plan is worked on the quarterly idea. Beginning with January and each following quarter, packets of interesting leaflets, including letters from missionaries on the home and foreign fields, are sent to women called visitors, who give the packets to women of the different classes mentioned above, who promise to read the material. A call to prayer and an envelope in which to place gifts of money are also enclosed.

The visitors who have been secured in local churches report quarterly to the extension department, 2969 Vernon Avenue, Chicago, on visits made, whether the literature has been read, and amount of money collected. Cards on which these reports are to be made are sent with each quarterly supply of literature. All money collected goes to the local church for its regular missionary apportionment.

### HOW VISITORS ARE SECURED

Beginning with January, 1920, the special responsibility for the promotion of the work in states will be laid on the state and associational society presidents, because all of them are union officers. The state president, with the cooperation of the

associational presidents, will get in touch with every church in her state. The associational president will know of churches and women who will be glad to enter the extension department. In each church a visitor will be secured.

### THE DUTIES OF A VISITOR

The visitor will visit the homes of the extension members, and secure for those who promise to faithfully read it, the literature, which will be sent on request to the visitor for distribution. Names of new members may be sent in any time. A visitor may have as many assistants as she needs, but will send only her own name to the department headquarters, in order to save postage on packets mailed. This plan is being worked in a number of churches in cooperation with the home department of the Sunday school.

### IS IT WORTH WHILE?

Every woman who is saved to the cause of missions will, through her prayers and gifts of money, even though small, become the means by which His Kingdom shall be ushered in. Surely, it is worth while.

The department plans have the hearty approval of the General Board of Promotion.

\* \* \* \*

### News from Midnapore

In one little hut where I visited, they gave me a small board a foot by a foot and a half to sit on, and then the woman whom I know best there began to ask, "Where have you been all this time? Did you go home?" I have often tried to tell these people that my home is far away, and I can't go when I please, but they don't seem to be impressed. "America," "England," "across the Ocean" and "six weeks' journey" make no impression on them, so I have thought of a new way to make them understand. When I told this woman that it costs 900 rupees to go home, I succeeded in making her see why I don't go home several times a year. No doubt she had never seen more than two or three rupees at once in her life.

# THE HELPING HAND

EDITED BY HELEN BARRETT MONTGOMERY

## HEAR THOSE JUBILEE BELLS

**T**HE Jubilee is the beginning of the big ONE HUNDRED MILLION DOLLAR PROGRAM OF WORK.

It's a small part, to be sure, but it is the *reveille*.

The ease, joy, swiftness, and unanimity with which the women set the Jubilee bells a-ringing will be a prophecy of what the denomination will do with the whole program.

**OUR AIM.** *Every Woman in the Jubilee Gift* in gratitude to God for the great grace which He gave our mothers to begin the task; in honor of the missionaries who have so gloriously carried on, in recognition of the great tasks accomplished or begun, and in loyalty to our Captain, Christ.

**OUR METHOD.** Each woman is asked to help an Hour, a Day, a Week, or a Month, to discharge the obligation which she has assumed for her fraction of the Jubilee Year.

Find your portion of time and fill it with prayer and love as well as with your gift.

None but gifts golden with love are sought — or desired.

The only assessment is that of Christ, "Lovest thou me?"

If every woman gives a small gift with a big wish the \$365,000 will be secured.

**OUR WORK.** THE JUBILEE GIFT will build ten Jubilee buildings, one named for each district; among them will be schools, dormitories, hospitals, residences, community houses. Some of the money will provide better equipment, such as maps, dictionaries, operating rooms, sterilizing plants, portable organs, pianos, stereopticons, automobiles. There will be scholarship funds for medical students and oriental students. There will be a literature fund from which Christian books will be issued for needy lands.

**THE TIME IS SHORT.** The Jubilee campaign was necessarily delayed until it could be fitted into the new plans. This means a short, sharp campaign for gathering in all gifts and pledges before the first of January, 1920.

If you do not know the address of the Week or Month in whose territory you belong, com-

municate with Mrs. Harriet Newell Jones, Promotion Secretary of the Golden Jubilee, 4341 Baltimore Ave., Philadelphia, Pa. She will give you all needed information.

Contributions to the Jubilee sent to the National Treasurer, Miss Alice E. Stedman, Ford Building, Boston, Mass., will be reported to the President of the Jubilee Year in the district from which the gift comes, and will be credited to that district in marking up its part of the \$365,000.

## WITH THE BOOK LADY

A crowd of women were gathered around the Literature Table at one of the State Conventions. The secretary's face was flushed and her eyes were bright as she answered the innumerable questions and nimbly wrapped the books and pamphlets that were to help in the winter's work in so many circles. The onlooker overheard her good advice and jotted some of it down in her note-book for the benefit of Missions' many readers.

A group of girls went away happy with three new dialogs or dramatic sketches. *Waiting for the Doctor* (5 cents) was just the dialog which Junior and Intermediate girls could give without too heavy work of preparation. *Hanging a Sign*, the secretary said, was another wonderful presentation of medical missions for older girls. It was given out-of-doors first at the missionary Education Conference at Ocean Park, Maine, but could easily be given after one rehearsal by a World-Wide Guild Chapter in any church. Such a bright-looking girl slipped down her dime in payment and went away looking at the picture of the seven participants on the first page.

The third was a pageant on a more elaborate scale, entitled *The Striking of America's Hour* (15 cents). This takes from 50 to 150 participants to present properly. The nations of the ancient world when brought before the Spirits of Brotherhood, Liberty and Justice are found wanting because they failed to enfranchise and enlighten the people. America when brought before the bar is confronted with labor, illiteracy,

poverty, child-labor, hears the pleas of heathen nations and calls to her aid education, human conservation and play as she pledges herself before the uplifted cross to her task of world redemption. A pastor who heard the secretary talking decided that this was the very pageant he had been looking for to present in his church during the Christmas season.

A teacher came along just then and asked for stories to tell children. The secretary recommended so strongly Margaret Applegarth's Primary and Junior Missionary Stories, but the teacher said that she had both those fascinating books, thought them the best ever, but simply had to have some additional stories. Then she showed her Laura Cragin's *Sunday Story Hour* (Doran, \$1.50) and also her *Kindergarten Stories* (Doran, \$1.50), and the teacher fairly hugged them as she took them away.

A study-class leader was made happy with a bunch of books to supplement the wonderful text-book on medical missions among the women of the Orient, *The Crusade of Compassion*. The literature secretary, I noticed, called a little blue pamphlet to her special attention. *Our Medical Work in the Orient*, because it told of the hospitals and dispensaries supported by our own Baptist women. Then there was Dr. Franklin's book of biographical sketches of medical missionaries, called *Ministers of Mercy* (75 cents). The sketch about our own Dr. Catherine Mabie of the Congo she said was worth the price of the whole book. *Foreign Magic*, a book about medical work in China, told in a delightful style, and *New Life Current in China*, another most unusual book made up the four books chosen by this leader.

A Sunday-school teacher brought some books for the circulating library in her Philathea Class that the smiling secretary assured her that all girls were sure to like. There was *Love Stories of Great Missionaries* and *Ann of Ava* and *The Moffatt* and *One Girl's Influence*. Of course they are always in every list, but I was interested to hear her speak of *The Power House of Pathankot*, and *White Queen of Okayung* and *Christina Forsyth of Fingoland*, and *China from Within* and *Lady of a Chinese Courtyard*.

Just as I came away I heard her advertising the new continued story of Carolyn Mason's in *MISSIONS*. She said that *Conscripts of Conscience* was to be published by Revell as soon as it had appeared as a serial.

I was so glad to see what a fine lot of books she had for boys and girls. She sold them, too. There was *Mook: True Stories of a Chinese Boy*, certainly one of the finest books I ever saw. Then there was *The Honorable Crimson Tree*, another fine book of stories about China. There was *Red, Black and Yellow*, *The Black Bearded Barbarian*, the splendid *Jack and Janet* travel

books. Margaret Applegarth's two books of stories were added to complete a very good little beginning of a missionary library. Quite a few subscriptions were taken, I noticed, for *Everyland*, the children's magazine.

Some people could not quite decide which books to buy, so the Book Lady put the Book Catalogue of the Woman's American Baptist Foreign Mission Society in their hands and told them they could order anything she had, either from Room 1433 Stevens Building, N. Wabash Ave., Chicago, Ill., or from The Literature Bureau, Room 704, Ford Building, Boston, Mass., or any one of the Publication Society's depots.

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### Immediate Needs

SIXTY-SIX MISSIONARIES NEEDED IMMEDIATELY  
BY THE WOMAN'S AMERICAN BAPTIST FOREIGN  
MISSION SOCIETY

WHERE?.....Overseas  
WHY?.....You are needed over there  
WHEN?.....Now!  
WHAT?.....are the pressing needs?

#### "PRAY YE, THEREFORE"

AFRICA	{ 2 educational missionaries
Belgian Congo	{ 1 nurse
ASSAM	{ 1 educational missionary
	{ 1 nurse
BENGAL	6 educational or evangelistic missionaries
	{ 2 nurses
	{ 1 doctor
BURMA	6 educational or evangelistic missionaries
	{ 1 teacher for English Girls' High School, Moulmein
CHINA	{ 4 evangelistic and educational missionaries
South	{ 1 doctor — no provision for furlough of present doctor
East	{ 1 nurse
	{ 1 evangelistic missionary
West	{ 3 educational missionaries
	{ 1 doctor
	{ 1 nurse
	{ 2 evangelistic missionaries
	{ 2 educational missionaries
SOUTH INDIA	{ 2 trained nurses
	{ 2 doctors
	{ 2 educational missionaries
	{ 2 evangelistic missionaries
JAPAN	5 educational or evangelistic missionaries
PHILIPPINE ISLANDS	5 educational or evangelistic missionaries
	—
	55 needed immediately
	11 more at least needed to fill possible vacancies due to sickness and other causes
	66 altogether.

WHO WILL OBEY THE MASTER'S COMMAND?

"Go ye into all the world and preach the Gospel!"

A need + a need you know + a need you can fill  
— a call.

For details write to Miss Grace Johnson, Acting Candidate Secretary, 711 Ford Bldg., Boston, Mass.

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**AMONG OURSELVES**  
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BY MARTHA H. MACLEISH  
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**Missions and the Children**

The Baptists are laying foundations for a great future. The children of today will build the superstructure, and it will be adequate and noble largely in proportion to the missionary training we are now giving them. We have the plan of work, the executive secretary (Miss Mary Noble, 200 Bryant St., Buffalo, N. Y.) and the beginning of a country-wide organization. What we most need now are leaders in the local church who will be willing to give themselves to this vitally important and interesting service. The Children's World Crusade is built up upon correct psychological and educational principles. The children love it. It will do for them what the Guild is doing for our girls. It has the approval of the Missionary Education Committee of the Northern Baptist Convention and is under their care. It does not conflict with, but augments, the limited amount of missionary instruction which can be given in the Sunday school. It is the means for giving children from the first a vitally interesting contact with world-wide missions and a chance to help with their hands in meeting the needs of which they learn. Will you who read this see to it that the children of your church have their chance this year? Will you personally enlist in this beautiful service, if needed?

**THE GATHERING OF JUBILEE MONEY**

Since women who have become units of time, as Months, Weeks, Days, etc., have with that assumed responsibility for the raising of the money represented by those units, it is necessary that the money should pass through their hands. The following plan is therefore recommended.

Let the Hours report and remit to the Days who appointed them, the Days to the Weeks, the Weeks to the Months, and the Months to the District Jubilee President. She will in turn remit to the District Treasurer, who will forward the money

through the regular channels of the General Board of Promotion, namely, the treasurers of the various State Promotion Boards (who will retain no percentage for expenses), and the treasurer of the General Board of Promotion. Pledges will be paid in the same order.

By the National treasurer the money will be returned to the Woman's American Baptist Foreign Mission Society, as its Golden Jubilee Fund.

If there should be a woman left who has not been solicited by some Week, Day or Hour, she may send her gift direct to her district treasurer.

Remember that this campaign closes at midnight, December 31. This is the first skirmish in the big \$100,000,000 campaign. Let us show the way to victory.

\* \* \* \* \*

**Sixty-Six Interchurch State Conferences in December**

To bring the Interchurch World Movement of North America home to the "key" lay and clerical leaders of the churches throughout the nation, and to make its program understandable and a living, vital thing, a series of 66 state conferences will be held in December. Each conference will bring together an influential group in a state or section of the country, who will be addressed by one of twelve "teams" of national leaders. The schedule of the teams is arranged so that all 66 conferences can be covered between December 1 and 19. Those attending the State conference will carry back the Interchurch message to pastors and congregations everywhere.

Another important means of bringing the Interchurch aims to the people will be utilized by the Speakers' Bureau. Men will be sent to address every business men's convention, civic club meeting or like assembly of importance where an Interchurch representative's presence would be welcome. Later the arrangements for such speeches will be greatly extended. They are expected to culminate in the building up of an organization of Interchurch "Minute Men," which may reach half a million in number, final plans for which are being formulated.



## DID YOU GET THE LEAFLETS YOU ORDERED?

No?

Perhaps you were one of the one hundred odd — we do not say the odd one hundred — women who

FORGOT TO SIGN THEIR NAME TO THEIR ORDER

OR

NEGLECTED TO TELL WHERE THEY LIVED.

Our girls are good guessers, but when the postmark is blurred they can't guess your address,

OR

when they don't know your name they do not dare to take a chance on "Eloise" or "Yours hurriedly," Smithville.

THERE IS A REASON. ARE YOU PART OF IT?

Is it Rochester, N. Y., or Rochester, Minn.? There is a difference, you know.

### Some Sample Orders

*Woman's Foreign Society,  
Chicago, Ill.*

About March 7th I sent \$1.50 to you for an African village for use in a mission study class. I have received no reply except a package of literature in which was "How to Make an African Village," by J. G. Hutton, price 15 cents. Have you sent the other and it got lost or can you tell me anything about it? (No name).

*W. A. B. F. M. S. Publication Department.*

Will you kindly send by return mail in enclosed stamped envelope one copy each of "The War and The Kingdom" and "Why, the Woman's Foreign Society?" (No name, no envelope enclosed.)

*W. A. B. F. M. S.*

Will you please send me thirty folding gift boxes for children's work (Oriental figures)? Thank you for the literature sent in regard to the work. (No name).

*Fellow-Workers:*

I don't know how we are going to get the Crusaders, Heralds and Jewels organized here unless you send the literature we ordered a month ago and haven't received. We had enthusiasm worked up, sent for what we needed and now are not able to do anything until we receive what we sent for.

This is the third notice. I do not wonder the Lord's business suffers if we have no more system in it than this. We are waiting for the organizing literature for above organizations with a prospect of fifteen enrollments in each to start.

Yours truly,

The above letter was properly signed and addressed, but the orders referred to had the address attached, but no name. The order was promptly sent when this letter of remonstrance supplied the missing data.

Do you send a cashier's check with no identification? Some do. It is a poor method.

## THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 200 BRYANT ST., BUFFALO, N. Y.

### CHRISTMAS GREETINGS

CHRISTMAS greetings to every W. W. G. girl! United in our aims to be worth while in the King's service, we are united in that as again we read the Christmas story. How rich it becomes when put into its rightful oriental setting. Our American customs and hurried ways of living sometimes blind us to the hidden meaning in that priceless story. Tourists through the Holy Land tell us much of the quaint hospitality unknown in our land. We read that Jesus was born in a manger, for there was no room in the Inn. In the light of oriental customs, do we not in our American thinking miss one of the sweetest parts of the story? We think of a place for cattle only, but in Syrian lands it is the common thing for animals to have their stalls in the homes of the lowly. Each little village had its public guest house or "Medefeb," which was set apart for travelers. Even today, where tourists have not spoiled the spirit and beauty of it, the hospitality of the town is still unmarred by any charge or expectation of reward. Every comfort is provided and every kindness shown, for the humble townspeople believe that a special blessing comes to the home for kindness shown to the stranger.

As I read the Christmas story I am thinking of those weary travelers from Nazareth. The little town of Bethlehem was crowded with the throng that had come up for enrollment, and the public Inns or "Medefeb" were crowded. I can imagine when there was no longer "room at the Inn" a humble Bethlehem woman opened her lowly home to the tired strangers from Nazareth, and that a place was made for the mother and child in a household manger. Little did that unknown woman dream of the honor that had come to her home — a manger cradle — the birthplace of a King! Today the

most sacred spot in Palestine is the "Church of the Virgin," for in the crypt of that quaint old structure, guarded by soldiers, is the spot pointed out as the authenticated birth-place of Jesus. In the front of the rock-hewn manger is the Latin inscription, "Here Jesus was born of the Virgin Mary" — and because there was *no room in the Inn*.

I wonder if that message ever applies to us in our W. W. G. work. Are we ever so busy in organization, plans and programs about His work, that we crowd out the Christ? Oh, how many times, just as in those Judean times, there's no room for the Christ in public places, no room in our crowded lives, lives crowded with business, pleasure, sin and selfish ambitions. Christ finds a welcome in the humble, contrite hearts. We may not visit the rock-hewn manger, in the crypt of that church in the Holy Land, but we can open our hearts for the Christ to be born anew in our lives. Guild girls, may we all make the most glorious personal truth of the Christmas message our own! Let us make room in our hearts to cradle the manger King, the Prince of Peace.

Lovingly yours,

*Helen Crisman -  
Field Secretary.*

### "And They Brought Unto Him Gifts"

Life for life! During the past year many of our finest Guild girls have brought unto Him the gift of their life in return for the wonderful gift of His life for them. The call for Recruits in February Missions roused several girls to think, and two to immediate decision. One of these is preparing for Kindergarten work in Japan, and another, a teacher, has already sailed to India. The Rainbow Rallies enlisted

members of volunteers, two outstanding recruits being Dr. Josephine Lowney, now in China, and Miss Jennie Reilly, a Red Cross nurse who served overseas, now in India.

At a recent rally in Philadelphia there were nine girls pledged to Foreign Service, two for Medical work. As a result of the "Firelight service at the Ohio Summer Assembly, a teacher of some experience offered her life to her Master and is already on her way to Burma, and another from Iowa sailed for India in October. That was quick work, but the King's business requires haste.

One of our Guild Presidents has been accepted for work in Porto Rico, a teacher giving up a better salary than we can offer our missionaries; and two others have relinquished fine positions to go into City Mission work. The majority of girls in our Chicago Training School are preparing for some phase of City Mission work. These all have "brought unto Him gifts." Have you thoughtfully planned your Christmas gift to Him? Is it possible for you who read these lines to give Him your most precious gift—your life? Probably most of your Guild girls have between forty and fifty years of life ahead. Where will they count for most? In these days of unequalled opportunity can you be content to live a commonplace existence, absorbed in trifles? Or, can you be content to do just the local church work, with a little social service, or Y. W. C. A. work which hundreds of others can do who have not the large world vision? Two-thirds of America's population is not yet evangelized, and in foreign lands millions upon millions are seeking relief from physical suffering, and groping in the dark for the Light of the World. "The Master is come and calleth for thee." What is your answer?

May the deepest joy of this Christmas-tide be yours!

*Faithfully Yours,  
Alma J. Noble.*

**Enlistment Week—Dec. 7-14—Should mean much to every W. W. G. Girl. What will you make it mean to you?**

### JUBILEEGRAM

*To World Wide Guild,  
Baptist Denomination,  
U. S. A.*

Dormitory for High and Normal students at Swatow, China, depends upon you. Cost, \$6,000; Shares, \$1.00 up, as far as you like. All money must be pledged by January first, 1920, but need not be paid unless convenient before March, 1921. Few days left. May we count on your Pledge?

ALMA J. NOBLE, *Executive Secretary.*

### A New Song

One of our W. W. G. girls has written a song entitled, "Farther Light Call." It is in sheet form, and I am sure you would find it helpful in your meetings. Single copy, 25 cents; or \$2.50 per dozen. Address the composer, Miss E. B. Christian, 9501 Euclid Avenue, Cleveland, Ohio.

### Jubilee Button Winner

You will be glad to know that the prize offered W. W. G. girls for the best design for a Jubilee Button for the great Fiftieth Anniversary of our Woman's Foreign Society, was won by Miss Edith G. Holmes, Cambridge, Mass. Congratulations!

### Another Point Standard

Here is a Point Standard adopted by a fine Chapter of High School girls in Williamsport, Pa. It was worked out by Mrs Smith, W. W. G. Association Secretary Director. and we commend it to other Chapters.

- 1 Point for being on time.
- 1 Point for bringing a guest.
- 1 Point for taking part in Pageant or Play.
- 1 Point for Current Event at Roll-call.
- 5 Points for Voluntary Prayer in meeting.
- 10 Points for practical service. (Church calling, reading to Shut-ins, teaching S. S. class, etc.)
- 10 Points for each new subscription for MISSIONS.
- 10 Points for each new active member. (Must attend three times before being counted.)
- 15 Points for preparing and giving a Chapter of Study Book.
- 15 Points for reading five books in Reading Contest.
- 5 Points DEMERIT for reading from text-book, or using notes extensively in Program meeting.

The girl having the highest number of points is sent as a delegate to the Summer School of Missions.

### In the Prescription Department

The original of this Missionary Drug Store was presented at Northfield, but it

has been worked out so successfully by local Chapters that we pass it on, as it furnishes a unique method of presenting missionary literature.

For your Drug Counter use a kitchen table if your meeting is in a home, or a sawhorse table if in the church. Borrow from your Doctor or Druggist six or more large square glass bottles with the glass stoppers. On these paste labels in large bold letters that may be easily read, and fill the bottles with missionary leaflets. For instance, "Nerves" contains "Our Medical Work in the Orient"; "Stimulant" is filled with "Our Work in the Orient" and "From Ocean to Ocean"; "Enlargement of the Heart" is "Crusade of Compassion"; "Brain Fag" is "Christian Americanization"; "Rheumatism" — "Prayer Calendar" (for exercises).

Then have lots of signs around, such as Try our Remedies, Ænemic Conditions Relieved, Our Prescriptions Never Fail, Far-sighted Glasses a Specialty, etc. The Drug Clerk stands behind her counter and in comes a customer, limping, and asks for something to relieve her stiffness. It is peculiar, because she never feels it when she goes shopping, or to the Movies, or even to her Red Cross work, but it always comes on the day of Guild meeting. She is given a Prayer Calendar, for she needs exercise, and to form a regular habit of prayer for definite missionaries. The next is *so nervous*, she just can't get her mind off herself. So out of the bottle comes "Our Medical Work in the Orient." Then comes the near-sighted girl who can only see things right in her own home, and everything looks dull. She thinks perhaps far-seeing glasses might help her. The clerk assures her, as she hands her the Crusade of Compassion and Christian Americanization that things will look entirely different to her now and that she will be interested in things she never dreamed of.

The next needs a stimulant and is given the current number of Missions and told that she needs this as a regular tonic, to be taken in twelve doses, one a month. It never yet has failed as a safe and effective heart stimulant. Then comes a Drummer with a sure cure for Ænemia and general debilitation and indifference. Let this

be the Study Books, and finally the Druggist orders one half-case of each to try, and the Drummer answers: "O that won't last any time, the demand is so great. You should order at least six cases." He also has a new corrective for children's vision — two sets of glasses to be worn alternately — "Called to the Colors" and "Mook," the former to make near-by things stand out clearly, and the latter for distant objects. If these are not sufficient after six months' trial supplement them by using "Americans All" and "The Honorable Christmas Tree." This will suffice to give the idea. The Druggist and the customers must be quick at repartee, and at the close sell the literature.

#### Return Postals

Did you get one? This is what it said:

Please send on return postal card the correct name and address of the President and Secretary of your W. W. G. at the present time.

Also give name of your Church, your City, and the number of your W. W. G. Chapter.

#### DO THIS TODAY!

October 13, 1919

ALMA J. NOBLE

A word to the wise is sufficient. If you did not receive the Card, send me the information.

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### CHILDREN'S WORLD CRUSADE

#### An Additional Pledge for Crusaders

The following proposed addition to the Boy Scout Code is so distinctly in line with what the Crusaders are striving to do, that I suggest that it be incorporated in the regular opening exercises of every Crusader Company and Herald Band. Explain it, and ask as many as are willing to make this promise to rise and repeat it together:

"We pledge our service never to use, and to discourage everywhere, the use of such words as Dago, Dutchy, Froggy, Ginny, Greaser, Heiny, Horwat, Hunky, Kike, Mick, Nigger, Paddy, Sheeny, Spaghetti, Wop, as applied to any foreign-born resident in the United States of America."



### Posters

The "Mook" Poster for Chapter IV is a picture of a Chinese Sampan, with two or three people in it, on a river with some hill in the background. The verse is:

Will you walk into my Sampan,  
Said little Chinese Brother.  
Though it's not as nice a home as yours  
I haven't any other.

The Poster for Chapter IV "Called to the Colors" is a candle in a candle stick with a face drawn in the flame of the candle. Under the picture are the capital letters, L. U. T. Y. B. and the verse,

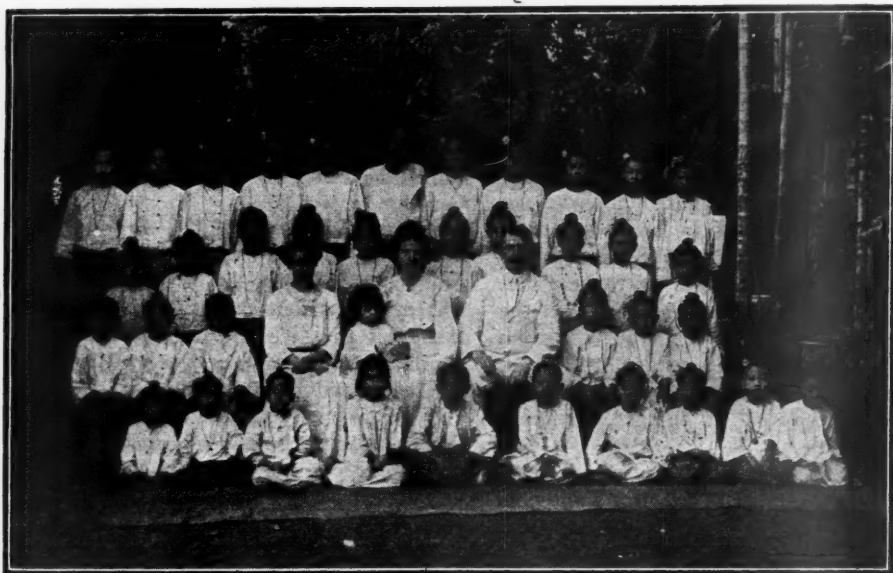
What do you guess these letters mean?  
Come next Friday and you will see  
They have lots to do with following the GLEAM

### Live Wires in California

The day has passed when everything that smacks of a play or the movies is taboo in church circles, and it is entirely possible now with propriety to present Missions with a strong appeal and as much interest as children have in "getting up" their school and club plays. This paragraph from a letter recently received

from California will verify all that I have heretofore advocated for our missionary plays:

"Company 11 of the Children's World Crusade gave two plays last night in the Church — 'Sun-Shi-Ning' and 'A Day in India.' We made a mistake in trying to give two such different plays in one evening and complicated the work very much thereby, but the children did nobly, far beyond anything I had dared hope. The boys pulled the curtains and were the stage managers. The girls and I made most of the costumes. I am particularly pleased with this kind of work, for the larger girls will work up the plays very well before it is necessary for an older person to step in, and they will also make many valuable suggestions, in their anxiety for success. The silver offering amounted to \$19.50, which was used for material for White Cross work, which the W. W. G. girls will make up. So the Crusaders, who cannot do the sewing, but want to help with the White Cross work, can provide the material for these girls who have the time, and together they have helped a most important part of the work."



TEACHERS AND PUPILS OF THE AMERICAN BAPTIST ANGLO-VERNACULAR GIRLS' SCHOOL,  
TAVOY, BURMA

### Helps! Helps!

One of the loveliest collections of Home Mission Stories "for boys and girls of ten to twelve" is "Americans All," by Augusta Huiell Seaman. Who could resist the appeal for money and furnishings and equipment for our new Christian Center at Indiana Harbor after reading about what such a Center did for "Esther from Russia" and "Manuel from Mexico." And if "Ah Suey from China" takes possession of our hearts, as she certainly does from the first moment we meet her in China, and all through her unhappy experience in San Francisco, until she found shelter in a Christian home, we shall be thankful for the privilege of contributing some help to the Japanese Home in Seattle, and every other sanctuary for the unprotected victims of greed that come to our country. Get "Americans All" from our Literature Department, 2969 Vernon Ave., Chicago.

Another fascinating collection of stories that will feed the insatiate appetite for things Chinese is "The Honorable Crimson Tree," by Anita Ferris. Could she have begun these stories better than with "A Tiger Hunt," which naturally introduces the Christian Doctor, who carries a gun as well as a Bible, and can use it with as much skill as he does his surgical instruments? Think of Suifu Hospital and the boys and girls who want to know what use will be made of the money they send there. With such stories you can make Chinese boys and girls as real as American children, and there is always the interest of unusual customs and manner of life. The Literature Department, 1433 Stevens Building, Chicago, will fill your order for "The Honorable Crimson Tree" for 45c.

The Crusaders' Special Interest leaflet, "Tin Lan and Little Sister," by Beulah Bassett, is now in print, and this is a true story about real people at Suifu. Do get enough for every Crusader in your Company to have one.

*Mary L. Noble*

### Can Any One Tell?

When the English tongue we speak,  
Why is "break" not rhymed with  
"freak"?

Will you tell me why it's true  
We say "sew" but likewise "few,"  
And the fashioner of verse  
Cannot cap his "horse" with "worse"?  
"Beard" sounds not the same as "heard";  
"Cord" is different from "word,"  
"Cow" is cow, but "low" is low,  
"Shoe" is never rhymed with "foe."

Think of "hose" and "dose" and  
"lose";  
And of "goose" and also "choose."  
Think of "comb" and "tomb" and  
"bomb,"  
"Doll" and "roll" and "home" and  
"some";  
And since "pay" is rhymed with "say,"  
Why not "paid" with "said," I pray?  
We have "blood" and "food" and  
"good";  
"Mould" is not pronounced like "could";  
Wherefore "done" but "gone" and  
"lone"?

Is there any reason known?

— From "Everyland."



A VERY YOUNG CRUSADER, ROGER JUDSON DAHLBY, BORN MARCH 3, 1917



EDITED BY ALICE T. ANDERSON

## WHEN

"PREJUDICE, MOUNTAIN-HIGH, HAS to be overcome, there must certainly be, not simply a willingness to send workers to our foreign-born people, but a willingness to go ourselves as friends and neighbors. It is a sad state of affairs when we remember that politicians go, vice-workers go, and business men go, but Christianity not only hesitates, but refuses to consider going into the 'neighboring' business with these newer Americans." Thus writes a missionary who has but recently found women willing to neighbor. When neighborliness and friendliness are born Christian Americanization grows.

## II CHRONICLES 6 : 32-33, AND

## MATTHEW 28 : 19 WILL BE OBEYED

when every Baptist woman's vision is keen enough to see the spiritual need of her family, community and country (home missions), and sharp enough to pierce the miles of expanse to the last soul on the edge of the earth (foreign missions).

MISSIONARIES AND MONEY WILL supply the demands of the fields, world wide, when 100 per cent of the women of the Northern Baptist Convention are studying, praying and giving members of their church missionary societies.

When missionaries WANT no more, it will be because their needs have been supplied through the White Cross.

INTERCESSORS FOR THE COMING OF His Kingdom will be greatly increased in number when shut-ins are remembered through the extension department of our woman's societies.

A BRIEF COLLECTION OF CHRISTMAS verses will be found in this number of MISSIONS. I. They may be copied or cut out and mounted on cards and be given as a souvenir of the Christmas meeting. II. They may be used as a devotional service in connection with Bible readings concerning the birth of Christ. III. They may be interspersed between the numbers of a Christmas Song Service and recited by a young girl dressed in white and wearing a wreath of holly.

## THE AUTUMN EDITION OF OVER

There, the miniature newspaper, is full of the latest home mission news. Two methods of getting it into the hands of Baptist women are suggested: I. When the next woman's mission circle meets have a child, representing a news-boy, calling "Extra," give a paper to every one attending. II. At the top of the papers write the date and topic of next circle meeting and have them distributed at the morning church service on the Sunday before the date of meeting proposed.

"CHRISTIANITY BEGINS WHEN THE sense of privilege in service becomes greater than both rights and duties." — *Fosdick*.



## DOLLS AS A FACTOR IN AMERICANIZATION

As I looked over the children of my Sunday school I realized that I must begin at once to educate their mothers as to how to properly clothe their children. Mary Spitelo's dress was sewed on, Sophia Matovina's only undergarment was a petticoat which hung far below her black wool dress. Slavka Saroff's stockings were held up by red strings tied just below her knees, and Henrimae Peyton did not seem to have a garment that could boast of having a button.

On my next calling day I started out to transform the appearance of all my pupils. I was going to visit each home and deliver a lecture on the proper clothing for children. My enthusiasm flamed high as I knocked at Spitelo's kitchen door, but after spending five minutes with Mrs. Spitelo, it had completely died down. Mrs. Spitelo could neither speak nor understand English. I met the same obstacle wherever I called. What plan could I try next?

In the crowded car that evening I shared my seat with a mother and her small daughter. In the little girl's arms was a doll dressed to represent a child of about five years. How attractive it looked in its pink gingham dress. As the little girl showed me her doll's clothing. I suddenly realized that here was the solution to my problem. I would get a doll and a complete child's outfit of clothing, call all the mothers together and show them just how their children should be dressed. In this way it would not be necessary for me to wait until all the mothers learned to speak and understand English in order to dress their children as American children should be dressed.

Since that incident I have found dolls almost indispensable in Americanization work. In the classes in child training and home nursing nothing will take the place of a doll in conveying the correct impression. So often we fail to take into consideration the customs of the women of other nationalities. We take so many things for granted and then are discouraged and disgusted because the outcome looks and is ridiculous.

The doll in Americanization work is like the old Chinese adage — "Once seen is worth ten

times told." — *By Charma M. Moore, Superintendent of the Brooks House of Christian Service, Hammond, Indiana.*

## ROSEMARY

NOTE: An aid to Americanization was discovered at the Baptist Missionary Training School when the promised doll appeared in the practise kindergarten.

A new doll, with fresh gingham dress, dainty undergarments and real shoes and stockings! The buttons were sewed on very securely or they never would have stood the strain of that first day of dressing and undressing. After much happy play the doll was brought to the circle to assume her rightful place in the kindergarten.

Many names for the doll were suggested and all but two eliminated. Since the champions for Rose and Mary stoutly refused to relinquish their claims, we compromised by calling her Rosemary.

One dear old grandmother crocheted a sack for Rosemary to wear on wintry days, a little mother brought blankets for the doll-bed, and one of our own children from the oldest group made a bonnet at home and brought it over for Rosemary to wear when she went out. In the spring, invitations for the week-end were frequent. Whenever they were accepted, the doll clothes were carefully packed and each little host or hostess laundered them. Rosemary returned on Monday morning with a clean outfit. — *Mary M. Williams.*

## CUSTOMS OVERCOME

As a part of the Americanization program at Judson Neighborhood House, New York City, demonstrations on the dressing of babies are given by using dolls as models. "Many an Italian mother still binds her bambino with yards of cotton strips fastening the body and legs so tight that there is absolutely no possibility for any exercise of the little limbs. The next generation will undoubtedly have fewer weak crooked-legged children as a result of acquaintance with American customs." — *Hazel G. Ilsey.*







THE WHITE CROSS

### AFTER THE RED CROSS, WHAT? WHITE CROSS IS THE ANSWER

Many loyal American women helped to win the world war by patiently and persistently working on articles necessary for the physical and moral welfare of our brave soldiers.

Our Christian soldiers, missionaries, need many articles which are really necessary in order to successfully battle against sin, but these needs cannot be supplied by our regular budget. White Cross work is done by loving hands of women who are able and glad to share their time and energy to help supply these needs. The Overland Division of the White Cross calls attention to the needs of missionaries working under the Woman's American Baptist Home Mission Society.

One missionary among the colored people of the South writes: "We have 400 school children in industrial school and not half enough material for them to begin work. We need all the quilt blocks and crochet material that we can get."

There are many requests for quilt blocks and linings, construction paper for kindergarten work, bright colored yarns, hospital bandages, towels, handkerchiefs to hem, soap, etc.

A missionary in an eastern city writes: "The improvements we need are out of the question because of our large debt. We are wanting a movie machine so that we can have a really attractive community night affair every Saturday

night in the gymnasium. We could keep the young people off the street and give them a clean, helpful entertainment if only this could be done."

Other needs are: baby organ, carpet sweeper, new sewing-machine, equipment for domestic science and gymnasium rooms in a Christian Center, racks for magazines, shelves in reading room, bulletin-boards, volley and tennis balls.

Send to the Organizational Department, 2969 Vernon Ave., Chicago, for the new leaflet of the Overland Division. Ask for names and needs of missionaries whose needs you can supply.

\* \* \* \*

### U. S. A.

We are familiar with such names as Shezalsa, Marsaco, Kioko, but we have a little oriental by the name of Usa. While not familiar with Usa, it sounded Japanesque. On the way home the teacher was asking more about the name, and asked how to spell it. This little helper seemed surprised and said, "Why, don't you know? Usa? U. S. A. United States of America." We are told that early impressions are lasting. Who can say that upon that July day in 1853, some Japanese boy (Usa's ancestor perhaps) might not have been seen hanging from some bamboo mast, gazing with interest upon a strange sight. A fleet of ships; a beautiful flag with stars and stripes; and an open Book. Perhaps as he gazed with wonder some one told him that the people of a great country across the seas were asking the people of his country to be friends. I am sure that somewhere down through the years a favorable impression was made. However that may be, a little Japanese boy, dressed in a khaki suit with brass buttons, attends regularly our Mission Sunday School. I know that he will go through life with a name which represents his parents' attitude toward our beautiful land, glorious U. S. A. — *Carolyn B. Rice, city missionary, Los Angeles, California*



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

### Successful Plans from Up-And-Coming Mission Circles

*BEING AN ASSEMBLAGE OF IDEAS FROM CERTAIN FOLK  
WHO BELIEVE THAT THEY CAN BE PERFECTLY ORTHODOX  
AND YET DO THE GOOD, OLD THINGS IN FRESH, NEW WAYS*

#### How They Got the People Out to the Meetings

Instead of a notice of "the usual missionary meeting," they prepared piquant, curiosity-tickling announcements for pulpit and calendar, occasionally camouflaging the real nature of the program in order to get hold of those among whom Missions is taboo.

They advertised the best programs in the daily press, knowing an editor's avidity for really worth-while stuff.

They pictured the dominant themes in colored posters and placed them where "he who runs" might read. They found excellent charts for reproduction in the Baptist Survey, also tiny posters on the Poster Stamps sold in packets by our two Women's Societies. They sent for the special posters issued free with the new programs on "Indian Trails," "Daughter's Day," "Christian Americanization," "Christian Centers" and "The Negro," also the great colored poster to be used with the set of programs on the Home Mission study book — "Christian Americanization."

Sometimes they used the printed invitation cards sold in packets by the Women's Societies, but oftener they saw that every single woman in the congregation had a personal invitation by word of mouth or phone, a special Vigilance Committee having lists of names for this purpose and exchanging lists from month to month to avoid monotony. No amount of printer's ink can quite fill the place of the personal touch. But they *did* think the next thing to it was that unique little invitation card with a picture of an empty

chair pasted or sketched on it over the words,

"If you are not there,  
There will be a vacant chair";

or that other card picturing a train of cars with smoking engine, the inscription reading, "All aboard for Mexico"; or that cloth tepee pasted on a card, its flap fastened back, and beneath the footprints leading up to it the words, "Come to Our Indian Pow-wow"; or the announcement of the program on "Our National Shut-Ins" (Mountain Whites) — a shoe-box inscribed with the words,

"Shut in this box is a national sight  
Which we hope on Friday to bring to light" —

the box containing a missionary exhibit consisting of home-made candles, soap, cloth, a miniature ham, a picture of Abraham Lincoln, etc. Then there was also the announcement of the meeting on Immigration — an inky black pot on a white background, and the question,

"Aren't you curious to know what  
We're going to cook in this black pot?"

And what could be better than the advertisement of the program on Medical Missions — a Red Cross nurse holding a real pill bottle in each hand, one labeled, "For the Orient" and the other "For the Occident," the inscription being,

"She holds pills  
For human ills,"

and the individual invitations being written inside of folded powder papers?

Perhaps the very best plan of all was the requirement for "Living Admission Tickets," each "old faithful" being required to bring another woman with her!

### What They Served to the Folks When They Got Them There

Live stuff, of course, not "preserves" and "conserves." There is nothing essentially virtuous about "custom-made programs," nor is it anywhere written that God has an especial halo for religious dullards.

The opening service started it. Instead of a perfunctory Scripture-reading-and-prayer, there was a devotional service with a grip to it because it was linked up with actual conditions and made specific to present-day needs. Here are some of the topics:

"Other Sheep I have" — herds of red ones as well as white, in America, yellow in China, black in Africa and brown in the islands of the sea — there following a talk on our new world-responsibility or universal brotherhood.

"Turning Cowardice into Courage," Deut. 20 : 1-9.

"Concerning the Collection," Hag. 2 : 8; Ps. 50 : 10; Phil. 4 : 19.

"Addition by Subtraction" — the story of Gideon's choice of an army.

"Counting Your Blessings" — the audience furnishing the Scripture reading by reciting verses of praise, from memory.

"Devotional Reading, from The Bible in Your Hearts."

Then there were the prayers, the outgrowth of real needs which had just been presented (and for this reason it is often more effective to have the devotional service at the close instead of the beginning of a meeting, so that petition may be the expression of earnest thought and emotion). Sometimes after one oral prayer, the leader announces the mission fields one by one, allowing two minutes for silent prayer about each. At another time, three persons may rise on one side of the room and three on the other, the former quoting verses of prophecy and the latter incidents of fulfilment (in missions), then a hymn follows and prayer is offered in the new faith born of the vision. For instance, Is. 61 : 1-3 might be balanced with an account of the mass-movement in India, the abolition of the opium traffic and foot-binding in China, etc., and the hymn, "The Morning Light Is Breaking"

follow, as an inspiration to prayer for greater things.

That brings us to the singing. The music didn't sound as if some one had thrust her hand into a church-fair grab-bag and pulled out whatever came first — "O Promise Me," "Tipperary," "In The Sweet Bye-and-Bye," following a meeting on "The Emergent Hour in Missions," or "There Is Rest For the Weary," at the close of an address on "Quit You Like Men; Be Strong" (illustrations drawn from real life by the editor).

"The Missionary Hymnal" costs only fifteen cents, and appropriate sacred music for special numbers is ready to hand for those with a sense of fitness." "Treasury of Hymns," by Amos R. Wells, and the chapter on music in Belle M. Brain's "Holding The Ropes" will afford valuable aid. Any ordinary hymn acquires unusual values when some special connection is shown between it (as a whole or in particular verses) and a missionary topic. Antiphonal hymns, such as "Watchman, Tell Us of the Night," take on new meaning if sung by watchmen on one side of the room and travelers on the other. "Art Thou Weary, Art Thou Languid?" is another of this sort. Now for the program! But so many suggestions have come in that we shall have to content ourselves with one sample and continue the story in our next.

### Missions' Progress

BY MRS. FRANK B. BACHELOR

1. Singing, "Come, Ye That Love The Lord."

2. Scripture Theme, "Forgetting Those Things Which Are Behind." Phil. 3 : 13.

3. Intercession.

4. Preface: Leader's explanation that the program represents the difficulties "Missions" encounters in her progress — an allegory based on "Pilgrim's Progress."

1. SCENE 1: "Missions" — a woman in white robes with a burden on her back entitled "Indifference at Home" and "Lack of Missionary Funds" — starts on her journey. She speaks of her heavy burden, explaining it as "money and workers needed," drawing her facts from pages 53 and 55 of the Baptist Survey. She won-

ders if she will ever be freed from her burden.

SCENE 2. "The Slough of Despond" — Lack of Evangelism. On the stage are seen women and children — burden-bearers from Africa, child-widows from India, veiled Mohammedans and idol-worshippers, also a Buddhist priest and ancestral tablets with their devotees. "Missions" appears and has trouble making her way through the crowd. She speaks of the need of native teachers and evangelists. (Survey, pp. 6, 11, 15, 20, 25, 33, 39 and 45.) The dire need of women and children is emphasized.

SCENE 3. "The Valley of Humiliation" — Lack of Educated Leaders. People from various non-Christian lands are seen blindfolded, wandering about the stage without a leader. "Missions" appears and they beseech her to send them teachers, so they may have trained leaders. Someone in the group speaks for India (pp. 7, 12, 16, 21), someone for China (p. 27), someone for Japan (p. 34), and someone for Africa (p. 46).

SCENE 4. "The Valley of the Shadow of Death" — Lack of Medical Missions. On the stage are various characters from non-Christian lands who appear to be in pain but are appealing to witch doctors, idols, fetishes and a Chinese mannikin. "Missions," entering and observing their suffering, tells of the demands for medical work (pp. 8, 12, 17, 21, 29, 35, 41 and 47). She quotes the "Crusade of Compassion Hymn."

SCENE 5. Conclusion: "Missions" is seen standing before a large, white cross (outlined in electric lights, if possible). It is labeled "1924." As she looks up at the cross she says: "The One-Hundred-Million-Dollar Budget has been raised and the necessary workers sent out" (see p. 53), and her burden rolls off her back.

The pianist strikes the chord and the audience rises without announcement and follows the lead of "Missions" in singing, "Praise God from Whom All Blessings Flow."

(Note: Indebtedness is acknowledged to "The Missionary Review of The World" for several of the foregoing suggestions concerning the conduct of the missionary meeting.)

### Missouri Shows Us

3118 OLIVE ST., ST. JOSEPH, MO.,

Oct. 14, 1919

W. A. B. F. M. S., Chicago, Ill.

Enclosed find money order for \$26.55, for which please send me the following books:

The Kingship of Self-Control	\$ .35
The Joy of Work	.35
Making Life Count	.75
You Are the Hope of the World	.75
One Girl's Influence	.60
Quiet Talks on John's Gospel	1.00
Money, the Acid Test	.75
Over Against the Treasury	.75
Mook	.30
Notable Women of China	1.25
Red, Yellow and Black	.75
Captain Bickel of the Inland Sea	1.75
Revolt of Sunderamma	1.00
Little Green God	1.00
Ann of Ava	.75
Love Stories of Great Missionaries	.60
Letters to Betsy	.75
Zig-Zag Journeys to Camel Country	1.00
Pundita Ramabai	1.25
Modern Pagans	.50
Christian Americanization	.75
Called to the Colors	.45
The Apostle to Alaska	1.50
Seen in a Mexican Plaza	1.00
That Man Donaleitis	1.00
Women of Achievement	.40
Stories of Brotherhood	.50
The Story of Antonio	1.25
Work-a-Day Girl	1.50
Riders of the Purple Sage	.75
Frontier Missionary Problems	1.25

\$26.55

This is for the Reading Contest and we are anxiously looking forward to the reading of these books. I will pay transportation charges when I get the bill. Yours truly,

GEORGIA FINK.

(Contrast the above with the sample orders on page 921, and do it in this way. What a fine list of books, too, indicating a live group of women.)

### Making Missionary Programs

A live Program Committee can make live programs by carefully selecting from each issue of *MISSIONS* the live matter — home and foreign.

*A Real Christian Enlistment Week in the Church would make possible all kinds of advance in methods, but above all, engender the spiritual power which alone can vitalize methods and win and build up lives for God.*



# MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. What is the title of Coe Hayne's illustrated article?
2. How many boys took the entrance examinations at the Mabie Memorial School, and how many failed to pass?
3. Where did the missionary visitor find great hardship among all classes?
4. In what country dwell the people who preferred a mission school to a theater?
5. How much money has been sent through the foreign mission boards for famine relief in India?
6. Where has a new Church Building Society been started?
7. What is the Japanese word for "bird"?
8. What was the guest house called in a Syrian village?
9. Who wrote "Americans All"?
10. What have the world's children an inherent right to?
11. What did a missionary say the children of India most need?
12. What is to be the business address of Missions after Dec. 1? What the Editor's address? (Answers to the Questions should be sent to the Editor, not to the business office.)
13. How much did one of our French missionary pastors receive for his first work in America?
14. What did Benjamin say to Mrs. Troyer, and what did she do?
15. What is Number III of Special Program Events for this year?
16. What is the definition given of a Christian Community Center?
17. How many castes of Hindu children are there in the Nowgong kindergarten?
18. What did Mr. Reynolds do that amazed the "boys"?
19. What did the one hundred women odd forget?
20. What is the Protestant Episcopal Church setting as its financial goal for the next three years?

\*\*\*\*\*

## Missionary Program for January, 1920

### TOPIC: THE WORLD'S CHILDREN AND MISSIONS

Make up from this December issue a series of brief sketches, covering the features of child life treated in the articles. Give these sketches to different persons, to present when called for by the leader. Where churches have a Balopticon the kindergarten and other pictures can be thrown on the screen. They can also be exhibited after the meeting, pasting them neatly on cardboard sheets.

Infancy, child play, study, work and worship in the different lands can be described, the needs made plain; and the missionary work be shown. Get some genuine mother with a big heart to make the closing five-minute appeal for the little ones that have no fair chance for life, liberty and happiness.

¶ Out of the material in this issue a delightful program can be made.

"Christ, the Son of God, hath sent me  
Through the midnight lands,  
Mine the mighty ordination  
Of the Pierced Hands."

— L. M. Buck.



#### News of the Mabie Memorial Middle School

The long-looked-for Mabie Memorial Middle School for boys is a reality. In neat temporary quarters on the first level of what was popularly known as "Soldier Hill," Yokohama, overlooking the busy port city and harbor, 146 eager, lively, fortunate lads are daily hard at work under the guidance of a united, able Faculty. Principal Sakata has called around him a group of ten Japanese teachers as a nucleus for a larger teaching staff as the School grows. Only students of the first year have been admitted and formed into four groups, each with their Faculty adviser. Of the 280 boys who took the entrance examinations only half were accepted.

The spirit of the institution is of the very best, thoroughly Christian and efficient. Daily chapel services; Bible Study and Christian Ethics in the prescribed course of study; all but two of the teachers Baptist young men of high ideals; thorough discipline and order throughout; democratic ideals of cooperation by the students in the manual tasks around the buildings and grounds; the atmosphere of big-brother friendship between teachers and learners; a constituency of the upper middle class thoroughly in sympathy with the Christian ideals and aspirations of the School—these are some of the outstanding features of this newly launched enterprise. We have begun in a small way what is destined to be a large, expensive but productive enterprise for the Kingdom in the Orient.

Formal opening exercises were held out in the bright morning sunlight of April ninth in front of the temporary school building—for there is as yet no auditorium. Principal Sakata outlined in straightforward language the ultimate Christian educational purpose of the new institution. "Not a proselyting agency, but a man-producing institution," sums up Prof. Sakata's address.

This school has been started none too soon. Our able Christian Governor, who

has been so largely instrumental in making it possible to establish this school under such favorable conditions, has been promoted to larger fields of administrative usefulness in another province of the Empire. His moral support and kindly advice have been invaluable to us thus far; we shall miss him sorely. Without him we never could have come into the place of leadership that is ours today at this early period in the institution's life. Now that we are so well started on our career, the immensity of the task to which we have set ourselves and the limitless possibilities for influence at a vital point in the nation's life come in upon us with new force. We *must* live up to the possibilities.

Let us see to it that this brilliant start shall be only the beginning of a worthily conducted and worthily supported Christian enterprise where manhood shall be made and poured out into the life of this changing and plastic Orient, so full of promise for good or evil. Let Baptists do in Yokohama a piece of work worthy the Kingdom.—ROYAL HAIGH FISHER, in *Gleanings*.

#### Famine Conditions in the Philippines

Famine conditions are threatening in several sections of the field just now. The other day a man came in from a hill village where we have a weak church, a man who years ago used to be a colporter. He had walked down, two days for him in his weakened condition, to see if I couldn't loan him and some others of them a little money to buy rice. "For," he said, "we have land on which to plant rice and it is ready now to work, for the rains have come; but we can't work it, for we have no rice." They have been living on roots and edible grasses and have barely enough strength to get around with the easy work, but not enough to handle a big, heavy hoe in tough, grassy land, for they have no work animals. The case was pathetic. What would you have done, reader? Can you

imagine how we feel when we have to turn such away? How could I help him when I knew that there were hundreds of our poor people in practically the same condition? Just a few days before, one of our older preachers wrote me of the condition of his field and besought me to loan the money so that they wouldn't get into the power of the Chinamen or the Catholics. When this season comes the people, because they are improvident, have to borrow money or rice. The conditions are such that if you borrow one measure you must pay back two or three, and sometimes even higher, and yet there are laws against usury, though only recently enacted! It is a pitiable condition and it racks our souls to face it with our hands tied. In this last field the preacher says that he has practically no congregation now, for every day the people have to go to the fields to get roots and grasses for food. Not even in the States do people go to church on an empty stomach. How much the progress of the work out here is dependent upon the economic condition few people in the States can realize. — *Dr. R. C. Thomas, Iloilo.*

### STATION SNAPSHOTS

#### Africa

Over one thousand people attended the yearly convention held in Sona Bata this year. Nearly seventy were baptized in all the places counted. Whole families came, bringing food for four or five days. In connection with the gatherings, special services were held for the women, the children, and the men.

#### India

The membership in the college church at Rangoon is 175, although only 90 are resident. During the year twelve have joined the church by baptism and five by letter. Among the teaching staff twenty-one hold their membership with the college church. Four suburban mission Sunday schools are maintained and are taught by members of the teaching staff and the student body. The Burmese and Karen Christian Endeavour Societies recently reported special emphasis laid upon Missions as a subject of thought and prayer.

#### China

Rev. J. C. Jensen of Kiatingfu reports that real progress is being made and believes the people are ready for an evangelistic campaign. Accordingly, meetings are being planned for two or more weeks after November 16th which will lead to the development of the spiritual life and vision of a large number. This, in turn, may lead on to a more intensified campaign.

#### Japan

In Kanagawa Ken, the "county" in which Yokohama lies, is a vast new industrial district, between Yokohama and Tokyo. This region is untouched by Christianity except for the little churches, preaching places and the Sunday schools conducted by the girls of the Kanagawa school. Mr. Tomoi, who finished special training in America this summer, has returned to Japan and will probably take the pastorate of the church at Kawasaki, in the heart of this section. The work which was planned for a country district has suddenly been transplanted into the midst of a city.

#### Philippines

Mr. Valentine writes that one of his pastors from Northern Negros reports the youngest he baptized at one time was eight years old and the oldest ninety-seven. At the Associational meeting in May in the same northern district sixty-three candidates were baptized on Sunday afternoon by five pastors.



#### Foreign Missionary Record

##### DIED

Rev. L. H. Mosier, of Bhamo, Burma, Oct. 12, 1919.

##### SAILED

From San Francisco, Sept. 27, on the *Colombia*, Rev. R. L. Howard, wife and son, and Mr. Harold W. Smith, wife and two children for Burma, Miss Augusta Geisenhener and Miss Mabel Bond for Bengal, and Miss Bertha Evans for South India.

From Seattle, Oct. 12, on the *Kashima Maru*, Rev. David Downie and wife and Rev. A. J. Dahlby, wife and baby for South India, Rev. H. C. Gibbens and wife, Mrs. B. P. Cross, and Rev. W. M. Young and wife for Burma, Rev. C. P. Collett, wife and daughter for Bengal, Rev. C. A. Collett and wife for India, Miss Mary Ogg and Mr. David Gustafson, wife and two children for China.

From San Francisco, Oct. 22, on the *Venezuela*, Dr. Frederick Myer and wife and Rev. William B. Charles for the Philippines, Miss Emily Miller for China, Miss Edith Crisenberry for Assam, Miss Julia Bent for South India, Rev. Chas. R. Conrad for Bengal, Rev. George Josif and wife, Rev. V. W. Dyer, wife and baby, Rev. L. W. Hattersley, wife and two children, and Mrs. Cora Henderson for Burma.

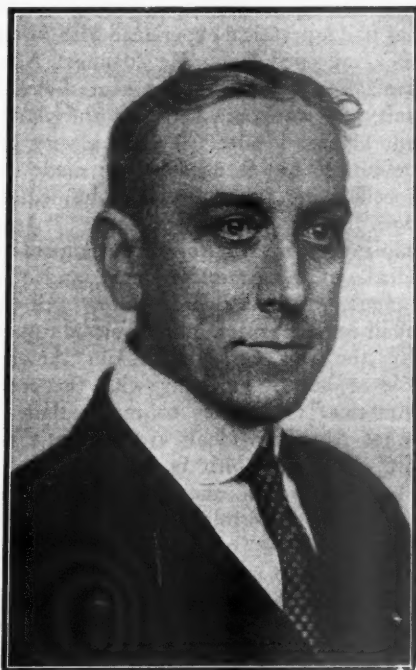
##### ARRIVED

Miss Ethel A. Boggs of Nellore, South India, and Mrs. W. B. Boggs of Vinukonda, South India, at Vancouver, Sept. 15. Miss Mary E. Jones of Huchoo East China, at San Francisco, Sept. 2.



### Rev. J. L. Peacock Goes to Shaw University

After twenty-five years of successful administration Dr. Charles F. Meserve has retired from the presidency of Shaw University at Raleigh, N. C., one of our best Home Mission Schools for the Negroes. The board has chosen as his successor Rev. Joseph L. Peacock, formerly pastor of Calvary Baptist Church of Westerly,



REV. J. L. PEACOCK, PRESIDENT-ELECT OF  
SHAW UNIVERSITY

R. I., and for the past eleven years librarian of the Westerly Public Library, highly endowed and an unusually fine institution, which has developed a wide service under his management. A desire to re-enter a more active and definitely Christian and personal work has led him to accept the position. He will begin his new duties January 1st. Mr. Peacock

brings an admirable equipment to his new task. Deeply interested in the welfare and development of the colored people, the students will find in him a wise counselor, able administrator, and loyal friend. Engaged for six years in business after leaving grammar school, he felt called to the ministry, and unlike so many at his age, decided not to take a short cut but make thorough preparation. He went to Worcester Academy; then to Brown, receiving A.B. in 1900; specialized in philosophy at Harvard, winning A.M. in 1902; and graduated from Newton in 1903. He was at once called to Calvary Church, Westerly, and after five years was made librarian. The library is now the second largest in Rhode Island. As pastor, Mr. Peacock was a leader in civic and moral reform movements, so that when he purposed to resign his pastorate the citizens would not allow him to go. In 1901 he was married to Miss Edna Bigelow Arnold. They have three children, two boys, both in Worcester Academy, and a daughter. The Shaw University trustees and the Home Mission Society are to be congratulated on this choice. Dr. Meserve is made president emeritus, and while enjoying well-earned rest will not lose his interest in Shaw.

### A Significant Indian Conference

Under the auspices of the Joint Committee on Indian Missions of the Home Missions Council a conference of Christian workers among Indians was held recently in Wichita, Kansas, with 102 persons enrolled in attendance, and eleven denominations represented, in addition to representatives from the Y. M. and Y. W. C. A., the Indian Rights Association, Home Missions Council, and Council of Women for Home Missions. Discussion centered around religious education, training of native leadership, cultivation of



proper community life, and preparation for and attainment of full citizenship.

In its findings the Conference emphasized the necessity of fuller cooperation and comity; the importance of beginning the training of native leaders in the lower grade schools; the necessity of still maintaining Christian schools for many tribes, notwithstanding the policy of gradually utilizing public schools where circumstances are favorable; the need of uniting all appropriate organizations to secure legislation against the use of peyote; and the need of religious work directors in larger schools. The Conference pronounced against the use of public funds in Indian education, asked for the immediate gift of citizenship to Indian soldiers and sailors, and the extension of citizenship, under the safeguards already proposed in national legislation. It advised the termination of the tribal or communal holding of property; recommended the transfer of the Indian medical service from the Bureau of Indian Affairs to the Department of Public Health, and of educational work for Indians to the Bureau of Education; expressed its conviction that competent, restricted Indians should be permitted to contribute a reasonable amount of their property to religious and benevolent purposes for Indian welfare; and provided, through the appointment of a committee, for the preparation of courses of religious reading and study for Indian schools and homes. The "follow-up" and completion of all these good plans and purposes devolve upon the Joint Committee on Indian Missions and upon the executive staff of the Home Missions Council.

#### **A HANDBOOK OF THE NORTHERN BAPTIST CONVENTION**

In accordance with the vote of the Northern Baptist Convention at Denver, the Executive Committee has prepared a handbook of the Northern Baptist Convention and its cooperating and affiliating organizations. This handbook, issued by the American Baptist Publication Society, is ready for delivery.

It contains a full copy of the Act of Incorporation, By-laws, Officers and Members

of the Board of Managers of all the National Missionary Societies and Boards, together with the budgets of these organizations for 1919-1920, as well as a list of the personnel of these boards.

This document should be in the hands of all our Baptist leaders. Every Baptist pastor and church should have a copy. Order from the American Baptist Publication Society, Philadelphia, or any of its Branch Houses. Price one dollar per copy.

*(From the Boston Transcript)*

#### **Christian Americanization**

The author of this book is secretary city and foreign speaking missions of the American Baptist Home Mission Society, and thus is enabled to write as one who has had a practical experience with foreign-speaking peoples. He defines Americanization as "the achievement of national unity for world service upon the plane of our highest ideals." This is a very good definition, but it needs to be made more specific, and this the author immediately does in the following words: "Americanization means the extension of our ideals, of the American spirit, and of our language to every community, until there shall remain no foreign colonies untouched by the full currents of our American life or out of harmony with the rest of America." He tries to make plain just what American ideals are, and just what the American spirit is. He realizes that Americanization means national unity, and this is possible only with a common language. He believes it is right for foreigners to speak their native tongues, but he holds we should insist that everyone who means to make America his home should know the English language.

The book is intended as a home mission textbook, issued by the Council of Women for Home Missions, and the Missionary Education Movement of the United States and Canada. It is an excellent book for this purpose.

#### **The New Address**

Fix in mind MISSIONS' new address: Business letters to MISSIONS, 1701 Chestnut St., Philadelphia, Pa. Letters for the Editor, 200 Fifth Ave., New York City.

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HOWARD B. GROSE, D.D., Editor

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## The Publisher's Page

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**M**ISSIONS is going to begin the New Year 1920 with a somewhat larger form and changed face, but without any change in purpose or spirit. There will be a new place of printing, but the same editorial management and ideals. MISSIONS, in accordance with the action of the Societies that have hitherto published it, will be published by the Administrative Committee of the General Board of Promotion. A new Publication Committee, appointed by the Administrative Committee, will have the general control. Arrangements have been made with the American Baptist Publication Society whereby the printing of the magazine will be done at its Printing House in Philadelphia, and the Publication Society will also take charge of the business, mailing list, subscriptions and advertising. The editorial office will be in New York, in connection with the headquarters of the General Board of Promotion.

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| <p>I Call to organization of local churches into family groups of ten with leader.</p> <p>II Cabinet (pastor and leaders) to</p> <ol style="list-style-type: none"> <li>1. See that every member is informed concerning new Baptist Program, distributing literature, etc.</li> <li>2. Form Study Classes on Survey.<br/>Form Men's Groups, Women's Groups, Club Groups, Family Groups, Sunday School Classes, Young People's Societies.</li> <li>3. Hold Group Prayer Meetings.</li> <li>4. Conduct Stewardship campaign.</li> <li>5. Plan definite evangelistic program.</li> <li>6. Distribute Literature on first Sunday of Enlistment Week on,</li> </ol> | <ol style="list-style-type: none"> <li>(a) Prayer Life of Christians.</li> <li>(b) Christian Stewardship.</li> <li>(c) Needs of Our Agencies as Revealed in Survey.</li> <li>(d) Larger Program of the Northern Baptist Convention.</li> <li>(e) Personal Evangelism—calling for enlistment of all members of community in world wide extension of Christ's kingdom.</li> </ol> <p>7. Follow Up Campaign. Follow the first Sunday's distribution of Literature with Pledge Cards on second Sunday, obtaining the Personal Enlistment.</p> |
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